

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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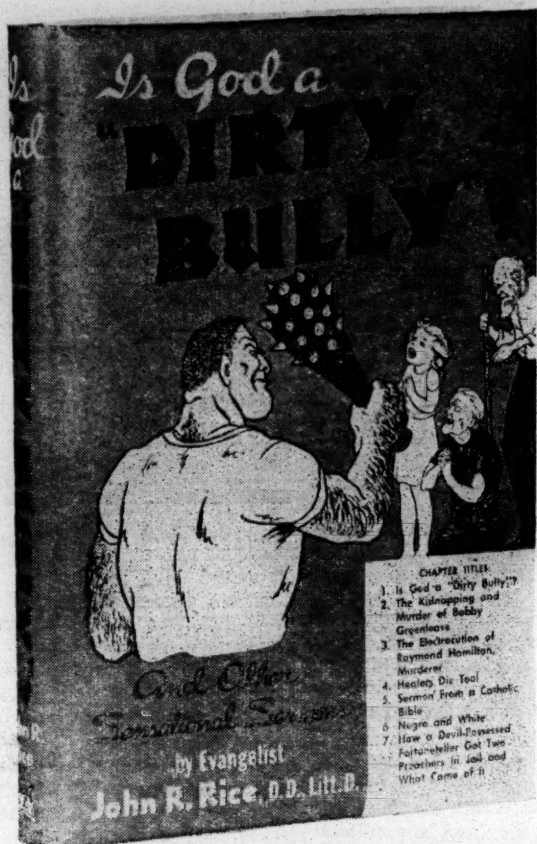
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CROWNS OF REWARD FOR CHRISTIANS

By Dr. H. A. Ironside
Late pastor Moody Memorial Church, Chicago, Illinois

There are two lines of truth very clearly distinguished in Scripture which are often confounded by those who do not read discriminatingly and who are not given to "rightly dividing the word of truth." I refer to the subjects, "Salvation by Grace" and "Reward for Service."

To the casual reader of the New Testament it sometimes seems as though there is apparent contradiction, when in one place we are distinctly told that we are saved by grace alone, apart from works, whereas, in another, we are just as clearly told that we are to be rewarded according to our works. It is only as we learn the mind of the Spirit in regard to these two very different lines of teaching that the soul is set free from self-occupation and given to know the blessedness of peace with God, on the ground of pure grace, thus leaving one free to serve in the happy knowledge that the *sin question* is forever settled, but that *service* is the outflow of a grateful heart to the One who has redeemed us, and yet that He, in His wondrous lovingkindness, takes note of everything we do for Him, and will reward accordingly.

At the very outset it may be well to link together a number of Scriptures which present these

various phases of truth. In Romans 4:3-5 we read:

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Here we learn that just as Abraham was accounted righteous before God on the ground of faith alone, so today we who believe are justified from all our ungodliness the moment we trust in Christ. Were it otherwise, were



Dr. H. A. Ironside

it necessary that we should prove ourselves worthy in order to be saved, our salvation would not be of grace, for we would be putting God in our debt. If salvation is a reward for service, then, clearly, God would owe it to the one who faithfully performed whatever service He demanded, to save that soul in exchange for the good deeds done. This, of course, would not be grace.

How different is the principle on which we are justified! It is

(Continued on page 12)

Free! Hell, the Home of the Unsaved

By Rev. Luzene Lamerson
Pastor, West Side Baptist Church
West Palm Beach, Florida

(Sermon delivered over radio station WJNO, "Words of Life" broadcast)

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Jesus

Lonely? No, not lonely

With Jesus standing by;
His presence always cheers me,
I know that He is nigh.

Friendless? No, not friendless

Since Jesus is my friend;
I change, but He remaineth
True, faithful to the end.

Sadden'd? No, not sadden'd

By scenes of deepest woe;
I should be if I knew not
That Jesus loves me so.

Tired? No, not tired;

While leaning on His breast
My soul has full enjoyment
Of His eternal rest.

—Charlotte S. C. Panton

This morning I speak to you on the subject, "Hell, the Home of the Unsaved." That Hell will be the home of every person who rejects Jesus Christ as Saviour is clearly taught in the Word of God. In this age when the doctrine of Hell has been relegated to the background, when many preachers no longer believe that there is such a place, it would be well for us to turn again to the Word of God and see what it teaches.

Again let me emphasize the fact that I believe the Bible to be the Word of God. If the Bible is not the Word of God, then God has never spoken to His people. If the Bible is not the Word of God, then life after death is a matter of speculation; there may be life after death, we cannot tell. That the Bible is the Word of God I know because I have tried it and found it to be true. And if you will be honest with it and read it, if there is any doubt in your mind as to who wrote it, it

will vanish away. And this Bible teaches that there is a Hell.

Jesus Preached Much About Hell

I can hear someone say, "Give me the words of Jesus; He did not teach that there is a Hell." Anyone who makes a statement like this has never read the words of Jesus. It was Jesus who said, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44).

It was Jesus who said, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41, 42).

It was Jesus who said, "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

It was Jesus who said the day would come when He would say to all the unsaved, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

It was Jesus who pulled aside the veil of the unseen world and let us see a man in Hell.

It was Jesus who described His awful suffering there.

It was Jesus who said that this man begged for a drop of water to cool his tongue, for he was tormented in the flame (Luke 16).

Hear me, you believe that there

(Continued on page 6)



Rev. Luzene Lamerson

Roddy Denounces Bible-Believers

What's Going on in the Mind of the "New Evangelicalists"?

By Dr. Arno Q. Weniger, D.D.
Pastor Hamilton Square Baptist Church
San Francisco, California

Sherman Roddy, for five recent years a professor at the Denver Seminary, had an astounding article in the *Christian Century* of October 1, 1958, entitled, "Fundamentalists and Ecumenicity," in which he supplies valuable information on what the "new evangelicalists" are thinking. We consider this article quite authoritative, since the Denver Seminary is widely regarded as a center of the new evangelicalism. Fundamentalists recall that one of the earliest proponents of the New Evangelicalism was Denver's president, Dr. Vernon C. Grounds, whose able defense of the new "ism" was published in Donald Grey Barnhouse's *Eternity Magazine*, February, 1956, under the title, "The Nature of Evangelicalism."

Conservative Baptists will be saddened to read the *Century's* editor's comment:

"Sherman Roddy, who deals with the problems of fundamentalism for the ecumenical movement, has been in both camps during his career. Formerly professor at Conservative Baptist Theological Seminary in Denver, Colorado, MR. RODDY FOUND FUNDAMENTALISM —TO USE HIS OWN WORDS—UTTERLY

UNTENABLE, AND STRUGGLED TO A MORE LIBERAL THEOLOGICAL POSITION. He is now assistant minister of the First Presbyterian Church, Aurora, Colorado."

Mr. Roddy, who is classed by the *Century* as liberal, was associate professor of Church History at the Denver Seminary before his resignation was announced early this year. He was brought to Denver under the administration of Dr. Grounds. Mr. Roddy is not to be confused with his father, Dr. Clarence Roddy, who is a professor at Fuller Seminary.

After examining the mentality of the fundamentalist, in which he finds his ethics questionable, deems him a victim of fear, despairing neurotic, pharisaical prig, subject to panic, with a God who is a supreme sadist in the universe, he then has these concluding evaluations:

"So it is not surprising that there is among them a group of younger men who are impatient with fundamentalism as they find it. They call themselves the new evangelicals. The new

(Continued on page 7)

Another Fundamentalist Joins Shocking Unbelief

By the Editor

In this issue of THE SWORD you will read the article "Roddy Denounces Bible Believers" with the subheading, "What's Going on in the Mind of the 'New Evangelicalists'?", written by our friend, Dr. Arno Q. Weniger, of the Hamilton Square Baptist Church, San Francisco, California.

I have before me the article in the *Christian Century* of October 1, "Fundamentalists and Ecumenicity" which Dr. Weniger mentions.

The article by Sherman Roddy is not especially worthy of comment, except that it shows what happens to a man who becomes ashamed of the term "fundamentalist" and then calls himself a "new evangelical" and then finally lands in total unbelief, and as the enemy of Bible Christianity. The article has so little of intelligence or reason or spiritual sensitivity that it is amazing that even *The Christian Century* would publish it. It seems to be written by a spiritually sick man, a frustrated and vengeful man. The language is not Christian language but the language of infidels. Roddy calls the God of the Bible "the sadistic God" and makes that a subhead of his article. He says a man who believes the Bible is a masochist, that fundamentalists are "despairing neurotics and pharisaical prigs."

And what does our poor unbelieving friend dislike most about Bible-believers? The invitation to accept Christ!

Through the centuries Christians have been accustomed to that kind of talk from Voltaire, Thomas Paine, Ingersoll, and more recent enemies of Christ and the Bible. Here, it only serves to show that modernism is not Christianity, but the enemy of Christianity; that the ground which modern unbelief in the churches holds is exactly the same ground of the infidels of all ages, the enemies of Christ and the Bible.

Does Roddy Correctly Report His Former Associates, "New Evangelicals" in Wheaton College, Fuller Seminary and Denver Seminary?

It is not surprising that there are infidels, that there are enemies of Christ and the Bible, that these enemies slander Bible-believers. That we should expect. That is the natural reaction of the unconverted heart, when it goes on in sin, and so must some way defend its wicked rejection of Christ and the Bible.

Sherman Roddy may be typical of an unconverted man, now trying to defend his rejection of Christ and his avoidance of the will of God in his life. But we must consider that he comes from fundamentalist background and pretends to speak with knowledge

of a movement tending toward unbelief and away from the Bible among those called conservative Christians.

Roddy is a graduate of Wheaton College, attended there with some of my daughters. Did he start his trend toward unbelief, his hatred and slanderous attitude toward Bible-believers in Wheaton College? He speaks as an "insider" of the "young intellectuals," self-styled, who form the "new evangelical" movement, largely developed through the leadership of Dr. Carl Henry, who was then teaching at Wheaton College, now editor of *Christianity Today*, of Robert Walker, a little ahead of him in Wheaton College, but who lives in Wheaton and edits *Christian Life* magazine; and Dr. Billy Graham, only slightly ahead of Sherman Roddy and his contemporary in Wheaton College. Does Sherman Roddy speak for these "new evangelicals" who center in Wheaton College, and where he himself doubtless became enlisted in the group?

Sherman Roddy's father, Dr. Clarence Roddy, teaches in Fuller Theological Seminary and is known as a conservative. Does Sherman Roddy intend to thus speak of his father as a "despairing neurotic and pharisaical prig" who "delights masochistically in authoritarian sermons," as Roddy puts it? Or in this matter does Sherman Roddy speak the viewpoint of his father also? If this article slanderously assaults the true faith of Roddy's father, then his father should repudiate the attack, not as on himself, but as on Bible-believing Christianity. If the son here speaks for the father, if he quietly in some measure holds the same position, the father will doubtless remain silent on the issue.

But lest someone should think I was unfair in this matter, the reader must remember that Dr. Harold Ockenga, then the president of Fuller Seminary, organized and brought into being this movement of the "new evangelicals," as he frequently boasts and as the news release from New England recently sent me proudly states. Fuller Seminary is officially active in the "new evangelical" movement. Dr. Billy Graham, the evangelist of the "new evangelicals," as he is openly named by articles in *Christian Life* and *Christianity Today*, has recently joined the board of Fuller Seminary and Dr. Fuller in a letter to many friends has recently acclaimed this "new alliance." Dr. Carnell in a dinner for friends of Fuller Seminary in Chicago was announced by Dr. Fuller to speak on "Who Are the 'New Evangelicals'?"

So we ask honestly, does Sherman Roddy speak for his father? (Continued on page 10)

THE EDITOR'S Notes

by John R. Rice

Please don't forget that the sermon contest closes December 1. Have your contest sermon in our hands by that time. It must be original, unpublished, typewritten, double-spaced, addressed to the unsaved.

We plead that a thousand readers will be partners sending ten subscriptions to THE SWORD OF THE LORD for \$19 and receiving free the big beautiful book, *Is God a "Dirty Bully"? And Other Sensational Sermons*. What a chance to be a blessing! Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

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Sword Saves From Jehovah's Witness

We appreciate the fine letter from Pastor Edwin A. Meyers, of Sturtevant Chapel, in Keene, New Hampshire.

"Dear Dr. Rice:

"I want to thank you for your many years of faithful ministry through THE SWORD OF THE LORD. I first became acquainted with THE SWORD at Bob Jones University where we were required to read and outline the sermons weekly. These were a great blessing to me and I know to my classmates as well.

"I know that I reflect the thoughts of many another preacher when I thank you for your repeated articles on fundamentalism and on separation from modernism. Your own messages along with those of Dr. Bob Jones, Sr., Dr. Bob Jones, Jr., Dr. Pickering and others, have helped us to see the issues more clearly and to be strengthened in knowing that we do not stand alone. The Lord has yet those who have not bowed the knee to Baal. Thank God for your stand and for your help.

"A few weeks ago I called at the home of a woman who had been to our services. She and her husband had had a Jehovah's Witness at their home the night before and were greatly disturbed. I spent some time with them pointing out Scriptures on the Trinity, the resurrection, eternal punishment, etc. The next day THE SWORD arrived with the article by Rev. Dewey Godwin on "Jehovah's Witness Heresy." Immediately I gave THE SWORD to them. That very night the wife became a believer in the Lord Jesus Christ. She told me later that she had always believed about Him but that it was something impersonal. Now she is really trusting Him as her Saviour. This past Sunday husband and wife were in church. I preached on the new birth. During the invitation the husband responded and I later dealt with him from the Word of God. Because of one article in THE SWORD, there are now two new names written in the Lamb's Book of Life.

"I am enclosing a small gift for 'Investment Evangelism.' I wish it could have been a larger amount. Keep up the good work for His sake."

People need the constant warning against false doctrine, the help against false cults and heresies, and the regular teaching of the Word of God which appears in THE SWORD OF THE LORD. Why not send THE SWORD to neighbors and friends, now?

Mormonism's Base Attack on Christianity

By Rev. Harry A. McGimsey
Missionary to the Mormons

"MY OBJECT in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in His sight, that those professors were all corrupt, that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'—Joseph Smith, Jr., in *The Pearl of Great Price*, 1943 edition, page 48.

Joseph Smith, Jr., the founder and first president of the Mormon cult, made the false claim that he received from God the above so-called revelation about all Christian churches and their members, but all Christians know that it came from Satan through Joseph Smith, Jr. As a Christian minister, I know the orthodox Christian churches are not wrong and neither are their members corrupt.

Brigham Young, who was the second president of the Church of Jesus Christ of Latter Day Saints, so-called, had the following to say about non-Mormons: "Will all the people be damned who are not Latter-day Saints? Yes, and a great many of them, except they repent speedily."—Brigham Young in *Journal of Discourses*, Volume 1, page 339.

The Church News (Official Newspaper of the Mormon cult), says the following in the May 18, 1946 issue, and on page 12:

"Mormonism is sui generis, claiming its origin and authority from Deity himself. It claims that all other Christian sects are apostate. We Mormons stand on that, as confident we are right as we are that we live. We bear this testimony to the world."

We will answer the above false claim of Mormonism with the words of Mr. Hans P. Freese, a graduate of Columbia University, a prominent lawyer and a respected Presbyterian layman who has been the president of the ruling Elders Association of the New York Presbytery and was a member of the Broadway Presbyterian Church. Mr. Freese, a convert from Mormonism, was born in Utah, graduated from Park College in Salt Lake City, and knows whereof he speaks. This godly Christian layman has the following to say:

"Every summer thousands of American tourists visit Salt Lake City. They are shown through the temple grounds by trained Mormon elders. They hear the tabernacle organ play and the pin drop. They are told that the Mormons believe in God like Christians. They return home wondering why missionary work is needed among the Mormons. The answer is that the Mormons are not Christians; they do not believe in the Christian God. They believe in the same sort of pagan god that the heathen worship."

Brigham Young made the following statement about his followers:

"I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game."



Rev. Harry McGimsey

Reported in *The Deseret News*, Mormon church paper, volume 6, page 291, and also in *Journal of Discourses*, volume 4, page 77.

It is hard to understand how anyone who studies the history of the Mormon cult can long remain a member of that wicked and blasphemous organization.

The Mormon cult, which condemns all Christian churches, believes the following false doctrines: They believe that God is an exalted man; that Christ and the Devil are brothers; that Christ was married; that the Holy Spirit is a substance or fluid; that there is salvation for the dead by proxy water baptism; baptismal regeneration; that there is no burning Hell; in genealogical research; plurality of wives; use of secret temples; in the fatherhood of God and the brotherhood of man; that people raise children after they leave the earth; in revelations beside the Bible; in the pre-existence of man; that no Negro can hold the Mormon priesthood or go through the secret Mormon temples; and in many other things that are contrary to the Bible.

Dr. Bruce Kinney, late head of Baptist Missions in Utah, gives a true history of Mormonism in the following words:

"In fact the whole system is based upon a bogus book, rotten revelations, tricky translations, a profligate prophet, a counterfeit creed; it is being propagated today by a profiting president, abetting apostles, bigoted bishops and plundering priests."

The Bible says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15). "Whosoever transgresseth and abideth not in the doctrine of Christ, he hath not God . . . If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds" (II John 9-11).

At the present time thousands of Mormon missionaries are wandering over the world scattering their poison literature, and telling lies about the Christian churches and the Christian ministry. Every Christian should be on guard against these evil workers and not allow them to enter their homes. Satan uses the Mormon missionaries to break up homes and cause much sorrow that only the Lord Jesus Christ can mend.

(If this message has been a blessing to your soul, write: CHRISTIAN TRACT SOCIETY, P. O. Box 1311, Phoenix, Arizona.)



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Kids' KORNOR

By Aunt Joy

Dear Nieces and Nephews:

Have you ever wondered why a Christian should read the Bible? Do you know why your mother and dad and your Sunday School teacher and your preacher always remind you that it is important to read the Bible? Well, this week I have a story for you which will help explain why YOU should read the Bible.

The Dog Who Ate the Bible

One day a little boy in Africa came to Dr. Moffat, the great missionary. The little boy had his big dog with him. He was filled with sorrow, because the dog had gotten hold of his Bible and eaten some of the pages.

Dr. Moffat told the little boy that he would get him another Testament. The little boy was not comforted. Sorrowfully, he said, "But think of the dog!"

Dr. Moffat laughed and said, "Your dog can crunch and eat an ox bone. He will not be hurt by some paper!"

Then, the little African boy cried out, "Oh, Papa Moffat, I am not afraid that the dog will get sick. But I was once a bad boy. I had an enemy and I hated him. I wanted to kill him. Then, I got the Bible in my heart, and I began to love everybody. I forgave my enemies. And now my big hunting dog has got the Book in him, and he will begin to love the lions and tigers. He will let them help themselves to the sheep and oxen!"

Now you and I know that just eating some of the Bible would not make the big hunting dog love lions and tigers, but that little African boy did have the right idea. If you get the Bible in your heart, you will be changed. The Word of God in your heart will cleanse you and keep you from sin. Listen to what Psalm 119:11 says: "Thy word have I hid in mine heart, that I might not sin against thee." The writer of this verse had learned the wonderful truth that the Word of God keeps a person from sin.

Listen to the question: "Where-withal shall a young man cleanse his way?"—or "How can a young person make his life clean?" Psalm 119:9 answers, "By taking heed thereto according to thy word." In other words, a Christian boy or girl can live a clean life by paying careful attention to what the Word of God says. If you want to keep from sin, then hide the Word of God in your heart—read it, memorize parts of it, love it, follow what it says.

Sometimes the Bible is called "God's love letter." Isn't it fun when the postman comes and brings a letter for you? If you are like me, you are so glad and excited to hear from someone you love that you read it very carefully. My mother and dad are away from home very often, and so I have gotten many letters from them. I read each letter very carefully. I want to be sure I understand everything it says. Sometimes my mother tells me what she has been doing and asks me to do something for her. Always she tells me she loves me. After I have finished the letter, I check to be sure I have done everything she asked me to do. It makes me glad to know that she loves me and is thinking of me. Usually I put the letter away and save it. The letter is important and sweet to me because I love the one who wrote it.

So you see, the Bible is God's love letter to us. In it He tells us how much He loves us, and He also gives us some things to do. He tells us how to be saved, shows us how to live like His children. If you have come to know and love the Lord Jesus, the author of the Bible, then you ought to learn to love the Book He sent to us.

How Should You Read the Bible?

Let me give you some suggestions which may help you in reading the Bible. If you do not read the Bible every day, I hope that right now you will set out to read at least a chapter each day.

1. Set aside a definite time each day to read the Bible. Choose a time when you will be fresh and when you won't be interrupted. The best time for you might be right before or after breakfast. Set your alarm clock fifteen minutes early. It may be hard at first, but it will be worth it. My dad has a very simple rule about reading the Bible. He says, "No Bible, no breakfast." In other words, if you don't have time to get your spiritual "breakfast," then you don't have time for your eggs and bacon or cereal and toast. The wonderful thing about reading the Bible early in the day is that it gives you a good start for the whole day. You will find promises which will be a help to you all day.

2. By the time you are about nine years old, you will enjoy reading the Bible for yourself. If you are younger than that, it may be harder for you. Perhaps your mother or daddy would be willing to read one chapter with you at night before you go to bed.

3. It is a good idea to read at least a chapter at a time. If you read just a verse or two here and there, you will miss out on many good things. And often you will understand more clearly what the Bible means if you read a whole chapter at a time.

4. Try reading each chapter as it comes in the book. Instead of reading one chapter in John, then one in Genesis, then one in Psalms, read all the chapters straight through a whole book of the Bible. For example, you might start your reading in John and read a chapter each day until you have finished John. That way you will know what the whole book is about and it will be easier to understand.

5. Pick out a verse that seems especially helpful to you from each chapter. You might like to take a red pencil and neatly underline the verses you especially like. Sometimes it would be a good idea to learn one of those good verses.

6. Get a piece of a paper and write down three main lessons that the chapter teaches. If the chapter tells a story, be able to tell the story in your own words. I have enjoyed writing these things down in a little notebook. Then when you have finished reading the whole book, you will have notes on all the chapters. This will help you remember what you have read.

7. Ask the Lord to help you understand His Word. Every time you sit down to read it, pray and ask Him to show you what it means. If there is something you don't understand, read the verse over several times very carefully. If you still don't understand something, write your question down

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Notes on the Liquor Problem

George R. Andrews, an adjutant of the Volunteers of America, in an interview with a United Press reporter, called alcohol the "horrible handmaiden of crime." Basing his remarks on his thirty-five years of interviewing inmates of our nation's penitentiaries, Andrews stated: "Thousands of men have said to me, 'I'm here because of alcohol.' And wardens will tell you it's a standard thing to find that 80 to 85 per cent of convicts are there due to alcohol."

Commenting on the fact that on a piece of paper. Then you can ask your parents about it or your Sunday School teacher or your pastor.

*Story used by permission. From the book, *1001 Stories for Children and Children's Workers*, by Alice M. Knight, published by Wm. B. Eerdmans Publishing Co.

Join Sword-Bearers Club!

Finally we have all the details worked out about the new club we are inviting you to join. The membership pins have been ordered, the rules made, and so now we will explain how you can become a member.

Can you guess why we are calling it the "Sword-Bearers" Club?

Here is our motto: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, . . . taking the shield of faith . . . and take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:11, 16, 17). Notice especially that last phrase—"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We are calling our club the Sword-Bearers Club because we believe that in order for you and I to be good soldiers for Jesus Christ, we have to be well armed. We have to carry good weapons. So on our heads we have the helmet of salvation (if you have been saved you have that). Then we bear or carry "the sword of the Spirit," which is the Bible. If you want to defeat the Devil and keep sin out of your life, then read the Bible, love it, and learn it—it is the best kind of sword to use.

Membership Pin

We have had a lovely gold pin made for all those who join the club. It is a little gold sword—about 1 1/4 inches long. It would look nice pinned on your shirt or blouse, and it has a safety catch on the back so you can't lose it. The pin is so nice looking that even your mom and dad would enjoy wearing it. So write today and enroll as a member of the Sword-Bearers Club. Membership fee is only 25c and the pin is worth more than that.

Read the following application form very carefully. If you will honestly try to follow the rules, then fill in your name, birthday and address, stick one quarter on a piece of paper with scotch tape, and mail to Aunt Joy, Kids Korner, P. O. Box 420, Wheaton, Illinois.

APPLICATION FOR SWORD-BEARERS CLUB

Please enroll me as a member of the Sword-Bearers Club. I will aim to be a "good soldier of Jesus Christ" in everything I do. I promise, by God's help, to try to read at least one chapter in the Bible each day. I will set out to follow what the Bible teaches me. I will also take time each day to pray, asking forgiveness for my sins and help for the day.

I enclose 25c for my gold sword membership pin.

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(Please print clearly)

the age average of prison populations seems to have shrunk eight to ten years during the last two decades—loading our prisons with a large percentage of teenagers, both boys and girls—he said: "And a great many of them are just frustrated kids. They know they did something, but they don't know why. The problem goes back to divided homes—maybe one alcoholic parent or two. Just not a home, that's all. And a lot of the trouble comes in that parents are just plain indifferent about their children, never know where they are."

Chicago Municipal Court Judge Edward M. Koza, who has seen fifteen thousand alcoholic men pass before him, uttered some wise and foolish words in discussing the problem of alcoholism in the United States. He very wisely summed up the need when he called for a national—rather than local—attack on alcoholism. He said, "Any attempt to fight this menace locally, with a limited means, is drawing a pail of water from the ocean—you will never notice the difference . . . It is a national problem." But then he very foolishly suggested a solution in the form of the federal government diverting some of the billions of dollars in foreign aid to rehabilitation of persons at home. In other words, he would use federal funds to build a hospital at the bottom of the cliff instead of placing a fence at the top. He offers a solution for alcoholism that would be like putting a poultice on a cancer, instead of cutting it out with a sharp knife.

Along this line, Dr. Andrew C. Ivy, chairman of the National Committee for the Prevention of Alcoholism and head of the University of Illinois' clinical science department, in a Washington speech at the American Institute of Scientific Studies, described alcohol as a drug and said, "Total abstinence is the only way to prevent alcoholism." In his speech he suggested that American diplomats in "neutralist" middle eastern and Asiatic countries would make more headway if they "locked up their supplies of wine and liquor." His conclusions were based upon a world tour he had just made to observe problems of alcoholism. He called drinking by

westerners "offensive" to the people of these countries.

Dr. Ivy predicted that the United States would return to prohibition again in another fifteen or twenty years because "waves of prohibition have followed waves of drinking and debauchery since the dawn of history."

Strangely, however, Ivy told a press conference that his organization, while believing in prohibition, opposed any outlawing of liquor until 85 per cent of the people believe drinking is wrong.

The prayer of St. Augustine is most timely for the saints of the twentieth century: "O Lord, deliver me from the lust of always vindicating myself!"

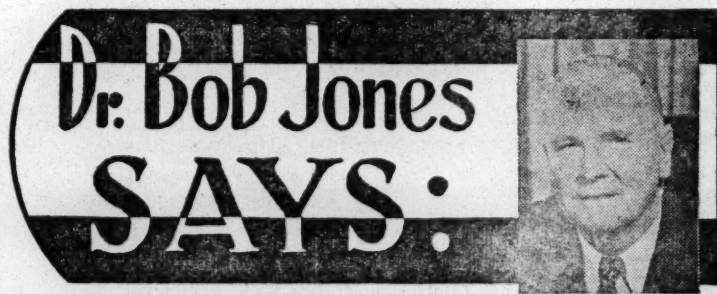
Women Preachers

A couple of years ago two of the largest American Protestant denominations, the Methodist and the Presbyterian, "voted overwhelmingly" to grant women "the full authority of ordained ministers" and thereby joined approximately eighty other U. S. religious bodies who ordain or license women for the ministry. The Presbyterians had twice before rejected such a proposal—in 1930 and again in 1947.

Among the other larger bodies permitting women to serve as preachers are American Baptists, Unitarians, Universalists, Salvation Army and the Volunteers of America. The last official census, in 1950, showed 6,777 women ministers in the United States, or 4.1 per cent of the total number of clergymen. Since this was more than double the figure for the 1940 census, it may be supposed that the 1960 census will show another tremendous jump.

The United Press, describing the decision of the Methodists and Presbyterians, said: "Two of the nation's largest Protestant denominations are making a clean break with St. Paul's classic advice to early Christians: 'Let your women keep silence in the churches.'" Even such a non-religious organization as the United Press has discernment enough to realize that "women preachers" constitute "a clean break" with the teachings of the Word of God.

(Continued on page 12)



As I have told you so many times, I started my evangelistic work when I was just a boy thirteen years old, and I am now seventy-five. So I have been in the ministry sixty-two years. This is a pretty good slice out of the history of America. I have seen many types of religious tides come in and go out, but we have never before in America in the religious world faced an issue that is more dangerous than the issue we are facing now. It is dangerous because it talks pious and is subtle. Old-time infidels of the Bob Ingersoll type did not have any effect on Christian people except to make them sad. It had its effect on sinners that wanted an excuse to be sinners. Modernism came in later and affected a certain type of religious people that wanted to be known as intellectuals; but even when the modernists were sowing tares among the wheat they did it in a secret sort of way like they were ashamed of what they were doing. Real Christians were not influenced to any great extent.

But, friends, now listen to this. The disciples of the "New Evangelicalism" are doing more spiritual harm than all the infidels, agnostics, and modernists ever did. They talk pious. They go along with folks who do not believe the fundamentals of the faith. They have quit contending for the faith. Organizations upon which this "New Evangelicalism" has put its blight (and it has put its blight on a number of organizations that started out right) never say anything against a modernist or an infidel; and very few of them ever

say anything against the whisky trust—and what I am saying includes some of the leaders in this movement. But practically all of these "New Evangelicals" in a subtle sort of way attack old-time, uncompromising, orthodox, Bible-believing Christians. Bob Jones University is fighting a battle for orthodox, Bible-believing Christians. We do not just say we are for them. We are fighting a battle for them. If you want to put your children in a school that is not going to compromise and an institution where your children will be trained to go out in the world and face the world with enough character to stand without compromise, you can safely put them in Bob Jones University. They will get a good education, and they will know what the truth is, and they will go out to meet the issues.

But here is what I wanted to ask you. Please pray that God will keep on blessing Bob Jones University; and please, also (that is, if you believe in the uncompromising stand of Bob Jones University) send us some of the money the Lord has given you. Remember, we will divide it in the following way: One-half will go in our building fund to help in the construction of our new gymnasium, and one-fourth will go in the student help fund, and one-fourth will go in our missionary fund. Please let us hear from you. Thank you, and God bless you.

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Questions Answered by The Editor

The following answers to Bible questions, I believe, will be helpful to readers of THE SWORD OF THE LORD; therefore I print here my answer to a recent letter:

"How do you obey the Gospel?"

Dear Brother _____:

On November 29th you wrote asking me some Bible questions which I am glad to answer the best I can. First, you ask: "Is the phrase to 'obey the Gospel' in the New Testament?"

Yes, that phrase is in the New Testament in at least two places. The first one is in Romans 10:16 which says: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" The other time I call to mind that the New Testament uses the term 'obey the Gospel' is in II Thessalonians 1:8, telling us that Christ will return from

Heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Second, you asked: "If so, how do we obey it (the Gospel)?"

The way we obey the Gospel is indicated in the very verse given, Romans 10:16: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?"

That verse clearly shows that to obey the Gospel means to believe. And in the same chapter, the tenth of Romans, verses nine and ten expressly say:

"That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Faith in Christ saves, and that faith is measured in the sight of men by a confession of Christ as Saviour. That is not just to believe that there is a Saviour, but to trust Him and in the heart depend upon Him or claim Him as Saviour and Lord. For verse ten says, "For with the heart man believeth unto righteousness," that is, to obtain the righteousness of God, mentioned in verse three and four of the same chapter. And

then with the mouth one confesses this salvation.

In the other passage mentioned, II Thessalonians 1:8, to obey the Gospel means to obey God's command to trust His Son for salvation. For just below the verse quoted, verse ten says, "When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." So you see to obey the Gospel is to trust in Jesus Christ for salvation. I think this will be made clear to you also by John 6:28, 29. There people asked Jesus the question, "What shall we do, that we might work the works of God?" Certainly they meant what ought they to do to obey the Gospel. The answer Jesus gives them is this, "This is the work of God, that ye believe on him whom he hath sent." Be sure to read carefully for yourself John 6:28, 29.

Then you asked, "If not, what do we have to do to be saved?" Evidently the phrase 'obey the Gospel' is just the same kind of teaching found many, many times throughout the Bible. Old Testament saints understood what it took to be saved because Acts 10:43 says: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Notice that every prophet in the Old Testament agreed on this, that those who would believe in Christ would receive remission of sins. And in the New Testament, John 1:12; John 3:16, 18, 36; John 5:24; John 6:47; Acts 13:38, 39; Acts 16:31, and many other passages show that when one trusts in Jesus Christ or depends upon Him personally to forgive and save, that he has obeyed the Gospel and that he is saved and has everlasting life.

You asked also, "Is baptism essential to salvation?"

I answer that according to the Bible, it certainly is not essential to salvation. Baptism is important, just as every other duty is important. We should all be careful to maintain good works (Titus 3:8, 14). But people are not saved by works. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). And again, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

Many verses tell the plan of salvation and promise everlasting life, not mentioning baptism. Note particularly John 3:16, John 3:18, John 3:36, John 5:24, Acts 16:31. If one is saved as soon as he believes, the baptism comes after he is saved. Baptism certainly is not essential to salvation.

We have a Bible record of a number of people who were saved without being baptized. One is the thief on the cross whose case is described in Luke 23:39-43. The other is the woman that the Bible said was a sinner and whom Jesus forgave and said, "Thy sins are forgiven," and again, "Thy faith hath saved thee; go in peace" (Luke 7:36-50, particularly verses 48 and 50). Note that the woman who was publicly recognized as a wicked sinner went home already forgiven before she was baptized. Another case is that mentioned by Jesus in Luke 18:14, the poor publican who went down to his house already justified, before he was baptized, when he came and asked for mercy and trusted God for it. These, if we take the Bible at face value, were all saved before being baptized. And of course no honest Bible student would add to the Scriptures that which it does not say.

What Does "Baptized into Christ" Mean?

Again you asked, "If baptism is not essential to salvation, can we be saved out of Christ? If yes, how? If not, how do we get into Christ?"

That question is very familiar to those who have often heard "Church of Christ" preachers in the South, the most legalistic followers of Alexander Campbell. I have no doubt you have in mind Galatians 3:27 which says, "For as many of you as have been bap-

tized into Christ have put on Christ." That is a good Scripture and the question is an honest and sincere one, and I hope to answer it from the Bible in a way that will be helpful. Romans 6:3 also says, "So many of us as were baptized into Jesus Christ were baptized into his death."

Now the question you have in mind, I suppose, is this: "Does one get into Christ and therefore get salvation by baptism?" The answer is that only in a figurative way could we say that baptism puts one into Christ. The following verses, after Romans 6:3, tell us that those who are baptized have "been planted together in the likeness of his death" and that they "shall be also in the likeness of his resurrection" (Rom. 6:5). It is clear that baptism is a likeness or figure of the death and resurrection of Christ.

It will help you to see the meaning to say that the term "into Christ" could be translated "unto Christ." In fact, the marginal reading in my Bible says, *unto* instead of *into*. One may be baptized unto Christ. The word translated *in* in this passage, Romans 6:3 and Galatians 3:27, is the little Greek word *eis*. That word is translated a number of ways in the New Testament: *against*, *among*, *at*, *for*, *in*, *into*, *that*, *on*, *to*, *toward*, *unto*, *upon*, etc. So it would be just as accurate a translation to say one is "baptized at Christ" or "baptized for Christ" or "baptized in Christ" or "baptized toward Christ" or "baptized unto Christ." Certainly that Scripture does not mean that one gets into Christ by being baptized.

One other illustration from the Scripture itself will show the meaning here. In I Corinthians 10:2, the Scripture says of the Israelites who passed through the Red Sea, surrounded by the waters on each side and the cloud above them, that they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2). Here the term "baptized unto Moses" is exactly the same as the term "baptized into Christ" in Galatians 3:27 and in Romans 6:3, the only difference being in the names *Moses* and *Christ*. The word *unto* in I Corinthians 10:2 is the same Greek word *eis*. Now if when the Israelites were covered, surrounded, or baptized as they walked through that narrow path in the Red Sea, covered by the cloud—if these Israelites then literally came into Moses, then baptism could put a sinner into Christ. The Israelites were baptized *eis* Moses, and we are commanded to be baptized *eis* Christ. Of course, Israel did not get into Moses. Moses could not carry them all inside himself. So baptized unto Moses did not mean that they all got inside Moses. (Don't forget the same word *eis* can be translated *into* or *unto* as well as other ways.)

Thus, according to the usage of the little word *eis* in the Bible, (Continued on page 11)

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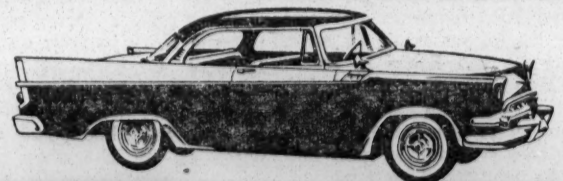


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Noteworthy NEWS Notes

Missionaries Return to Auca Indian Tribe

Betty Elliot and her three-year-old daughter Valerie, American linguist Rachel Saint, and three Auca women including Dayuma have returned to Ecuadorian Auca headhunter tribe that murdered husband James Elliot, brother Nate Saint; and three other missionaries in January, 1956.

New President At Nyack

Dr. Harold W. Boon was recently appointed president of Nyack Missionary College in Nyack, New York. He succeeds Dr. Thomas Moseley as president.

Dr. Boon graduated from Nyack in 1931 and then received

his Bachelor's degree from Houghton College, Houghton, New York, and later his Master's degree and Ph. D. degree from New York University. Previous to his appointment as president he has served Nyack Missionary College as registrar and instructor, academic dean and vice-president.

Nyack Missionary College was founded in 1882 and has trained more than ten thousand young people in its 76-year history. It is the regional school of the Christian and Missionary Alliance group.

Dr. Bob Jones, Jr., to Australia

Dr. Bob Jones, Jr., college president of Bob Jones University, Greenville, South Carolina, left October 12 for a series of preaching engagements in Australia. His six-week speaking tour calls for services in Perth, Brisbane, Melbourne, and Sydney.

Are You Shocked?

By the Editor

Maybe you are shocked at the picture of the new book, *Is God a "Dirty Bully"?* Well, the title is shocking. But when that infidel published all over America his quotation and approval of the saying that the God of the Old Testament who punished sin is

Dr. Jones will also confer with missionaries in Thailand, Pakistan, and Singapore. He plans to return to the campus November 26.

a "Dirty Bully," decent Christian people were shocked, too. Thousands of the great Methodist church were shocked to find that they had a bishop, supported by church money, put in the most important Washington, D. C. area for his influence on government and national affairs, who felt that way about the Bible and the historic Christian faith!

But it may be that you have a weak-kneed preacher who never preaches against sin, never opposes infidelity, never contends for the faith, as we are plainly commanded to in Jude 3. But surely somebody ought to face these deniers of the historic Christian faith like Dr. Buttrick, who said of the God who required blood atonement for sin, "That God is my Devil"; and Bishop Oxnam, who published with approval the statement that "God is a dirty bully."

It is true that God is a great and terrible God, a God who punishes sin, a God who will send unrepentant sinners to Hell, a God who allowed His dearly beloved Son to suffer the torments of the damned to pay for sin! But what infidels and other wicked men should do is to repent instead of slandering a Holy God! Somebody ought to take up for the God of the Bible, the God of judgment, the God who demands repentance. You will want to read this sensational sermon.

What does the Bible teach about the death penalty for criminals such as Raymond Hamilton, the murderer who died for his sins in Texas?

And what does the Bible say about the covetousness of Carl Hall and Bonnie Heady who kidnapped little Bobby Greenlease and murdered him? What about the failure of wealth to satisfy the human heart, the damning lust for worldly pleasure and wealth? What does the Bible teach us from this crime?

What does the Bible have to say about the great desegregation battle? This is taught very sensibly and lovingly, we think, in the sermon on "Negro and White." Surely here is a way of moderation and brotherly love and Christian spirit. This question will not be settled by gun butts and arbitrary rulings of socialistic judges in the Supreme Court who change the law to keep up with their whims and with the Roosevelt New Deal pattern. It is not the way of lynching, nor the way of armed occupation, but of Christian forbearance. It is not the way of the socialists and liberal-dominated NAACP, following so often the communists' line and arousing race hate instead of brotherhood.

What about the sensational "healing campaigns" and healing evangelists who insist that it is always God's will to heal everybody, and who get rich in the big campaigns? Read the plain Bible teaching and kindly and faith-inspiring truths in the sensational sermon, "Healers Die, Too!", written on the death of a nationally known healing evangelist yet in his thirties!

What does the Bible teach about fortunetellers, palm reading, astrologers, and spiritist mediums? And what suffering should one expect if he is out-and-out against sin and for Christ? This is made clear in the sermon, "How a Devil-Possessed Fortuneteller Got Two Preachers in Jail." And the plan of salvation is clear and sweetly given, too.

We believe many will be saved through the messages God has given here. We believe preachers will find new inspiration and new convictions.

There are about 202 pages in the book, *Is God a "Dirty Bully"?* And Other Sensational Sermons. It has a beautiful simulated cloth cover printed in two colors, prettier than you can tell from the black and white picture. An ideal gift for Christmas.

This book is yours absolutely free, along with one yearly subscription for \$3, or with three one-year subscriptions for \$7, or with ten yearly subscriptions for \$19.

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Nearly every individual will find ten people to whom he ought to send THE SWORD OF THE LORD either as a Christmas gift or birthday present or anniversary present or to cheer them up and encourage them when they are sick. Every adult Bible class or even a small church group could well get ten subscriptions for only \$19, and give this attractive and very helpful book to the pastor or teacher.

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Apprentice Printer Needed

Here at the Sword of the Lord offices in Wheaton we need a good apprentice printer to help us in our production department. We would prefer an alert young man with good mechanical aptitude and one who has some real desire to be in Christian work.

The only printing which we do here is the printing of promotional material and some small pamphlets. Most of our work is done by off-set. We have two off-set presses and two letter presses plus a folding machine, a stitcher, and a paper cutter. A person coming to us would get a well-rounded knowledge of the various stages of printing and at the same time be helping get out the Gospel.

If you are interested, will you please write, giving in the first letter your age, family obligations, experience, and present occupation. We prefer someone who has had some experience with the printing trade, but that would not be absolutely necessary.

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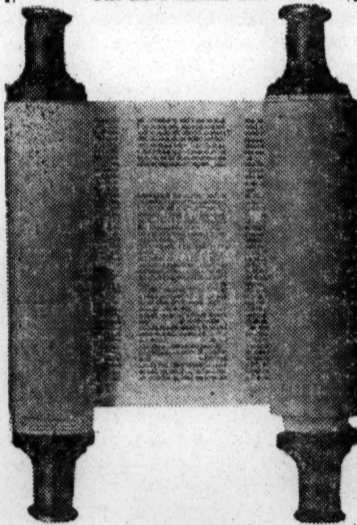
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The price of the Scroll is \$1.50, and THE CHOSEN PEOPLE is \$1 a year (published September through June). Mr. Cohn's autobiography is 50 cents. Send us \$2 and we will mail you ALL and enter your name for a year's subscription for THE CHOSEN PEOPLE: if not satisfied, we'll return your money without a question.

And may we remind you also of the ever-widening scope of our missionary undertaking? Our work merits your every confidence. It is a program of world-wide Gospel testimony to the Jews. Your fellowship is always welcomed and appreciated. THE CHOSEN PEOPLE is, of course, sent to all contributors.

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Hell, Home of the Unsaved

(Continued from page 1)

is a place called Hell—Jesus had more to say about Hell than He did about Heaven.

Not only did Jesus teach this doctrine, but His apostles did also. The writer of Revelation said in speaking of the lost, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. 14:10, 11). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

All Great Soul Winners Believe in Hell

All the great soul winners of all time have believed this doctrine. Dr. R. A. Torrey said, "I claim to be a scholarly preacher, yet I believe in the old-fashioned doctrine of Hell." D. L. Moody said, "The same Christ who tells us of Heaven with all its glories, tells us of Hell with all its suffering." No one will accuse Christ of drawing this picture to alarm them, if it were not true. The Bible that tells us about Heaven,

Why Not Qualify?

One of the last messages of G. Fred Bergen, director of the orphan homes founded by George Mueller, was: "Tell my younger brethren that they may be too big for God to use them, but they cannot be too small."

—Moody Monthly

tells us about Hell. The same Saviour who came down from Heaven, tells us about Hell.

If there is no Hell, let us burn our Bibles. Why spend so much time studying the Bible? Why spend so much time and money in building churches? Let us turn our churches into places of amusement and commerce. Let us all eat, drink and be merry, for we will soon be gone, if there is no hereafter. There is no Hell to receive us? There is no God to condemn us? There is no Heaven, no hereafter?

Billy Sunday said, "You will not be in Hell five minutes until you believe there is one." General Booth, founder of the Salvation Army, said, "If I had my way, I would not give any of my workers three years' training in college, but I would put them in Hell for twenty-four hours. That is the best training they could have."

These great men all believed that there is a Hell and that all men who reject Jesus will go there. Yet there are some people today who, when we preach Hell, smile and look at us as though we were ready for the state hospital for the insane. Such people will not be in Hell five minutes before the smile will fade from their faces.

Every Cemetery An Argument for Hell

Some have said that Hell is a necessity, even as a cemetery is a necessity. The bodies of the dead must not be left in the homes of the living.

A little child died and the poor mother, crazed with grief, would not consent to its burial. She stood over the little lifeless body and would not allow the undertaker to touch it. After a week of such heart rendering experience, the husband was compelled to remove her by force to another room while some friends went with the little form to the cemetery. To have kept the dead with the living would have been unkind to the living and would have done the dead no good.

Thus every cemetery is an argument for Hell. The spiritually dead soul is like a dead body in that it is in the state of moral

putrefaction and carries with it the deadly disease of sin. If it refuses to receive life, it must of necessity be placed apart with its spiritually dead companions.

Hell, a Place of Vile Companionship

You say, "What kind of place is Hell?" Hell is a place of everlasting fire. Someone asked me the question, "Do you believe that the fire in Hell is literal?" I said, "Yes, I believe it is. Jesus said so; the Bible declares that the smoke of their torment shall ascend up forever and forever" (Rev. 14:11). Hell is a place. Jesus said so and I will believe Him before any man, no matter how high he may rate in the world.

Hell is a place of vile companionships. All the wicked of all ages will be there. Hell will be filled with drunkards, prostitutes, gamblers, thieves, whoremongers. But there will also be many people there whom the world called respectable. Church members who made a profession but were not born again; preachers who deny the fundamentals of the faith; men who have been elected to some office but who have used it for gain, not caring about the will of the people—all will be in Hell.

Society women who dance until the wee hours of the morning, but have no time for the Sunday School, who can lose large sums of money at a card party but will not give a dime to the cause of Christ—they will all land in Hell. Men who rank high in the lodge, who think nothing of being absent from the church but think they have committed a crime if they are absent from a lodge meeting—they are going to be there. The so-called respectable people who go to the dog track and throw away their money, then say, "I see nothing wrong with this"—they are all bound for the same place.

The saloonkeeper, he who sells the booze that causes men to lose their reason and kill, who causes men to rape little children, who causes girls to lose their virtue, who makes criminals out of boys and fills our prisons—these, together with the newspaper editor who upholds the liquor traffic because they are growing rich from the liquor ads, and the politicians who are afraid to enforce the law because of the power of the liquor traffic, and the voters who elected them to office and voted to legalize the saloon, the greatest evil on God's green earth—the whole bunch will sink down into the depths of Hell. Yes, Hell is a place of vile companionships.

Hell is a place from which there is no escape. I am told that in one of the prisons of France there is written over the gates this inscription, "Abandon hope, all ye who enter here." Hell is a place without hope because there is no escape forever and ever, as long as eternity shall last. Jesus said that between Heaven and Hell there is a great gulf and that it is fixed forever (Luke 16: 26). Hell is a place from which there is no escape.

A Place of No Escape, No Love, But Burning Memories

Hell is a place of memory. The rich man in Hell called for Lazarus to come and dip his finger in water and place that drop of water on his tongue. But Abraham said, "Son, remember" (Luke 16). When Judas Iscariot betrayed Jesus, he did so with a kiss, and you remember Jesus said, "Judas, betrayest thou the Son of man with a kiss?" (Luke 22:48). And I believe for two thousand years Judas has been walking up and down the corridors of Hell with these words of the Master still ringing in his ears, "Judas, betrayest thou the Son of man with a kiss?" You will remember every opportunity that you had to accept Jesus and be saved. Every service that you were ever in, every invitation to live for Jesus Christ—all will come back to haunt you and to remind you that you did not have to go to Hell. Memory will be throughout all eternity. Hear me, you who are rejecting the claims of Jesus

Christ, unless you repent you are going there.

You are going to a place where the Holy Spirit never strives with men. You are going where there is no love. You are going to a place where there is only hate. May God help you today to see the awfulness of Hell and repent before it is too late.

Oh! We Will Be Guilty If We Do Not Warn People

My time is about gone, but before I close, may I tell you this story that I heard years ago—and I never tell it without thinking of the words of the old Prophet Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:17-19).

A railroad conductor rose in a meeting and said, "More than thirty years ago, I was conductor on a freight train going up into Arkansas. Late in the afternoon we came to a little way-station; I received my orders which gave me a clear track to the next station, eighteen miles away. I gave my engineer the signal and we were on our way. Just six miles down the track we rounded a curve and came upon a trestle approaching the river bridge. My engineer saw a fast moving passenger train coming to meet him. He reversed the brakes and tried to avoid the inevitable collision of the two trains, but it was too late; the wreckage of the two trains was dumped onto the sands below.

"People were killed, many were injured, night came on and a relief train was sent out, but while we waited for it, I saw a group of men get their heads together, there was an earnest discussion, two of them went away and came

back with a rope they had found, they put it around my neck saying, 'Sir, you were in charge of one of these trains. We demand to know if you are responsible for the death and the crippling of these people?' I saw desperation in their faces. I took out of my jumper pocket, a little piece of paper, I said, 'Gentlemen, here are my orders, I obeyed them.' Sometimes at night," continued the conductor, "I see that scene all over again. I hear the screams and the groans of the dying. I cannot sleep. I get up and go across the hall to the living room where I switch on the light. Over the mantle in a frame is a little piece of paper, faded with age. I would not part with it for any price. I stand before it and bow my head and say, 'Thank God, I was not responsible for the wreck! Here are my orders.' This seems to give peace to my troubled heart and I go back and lie down to sleep."

This morning as I have been preaching to you about that awful place called Hell, I have been thinking of that great judgment day in which Jesus said there would be weeping and gnashing of teeth and in which some would hear, "Depart from me, ye cursed, into everlasting punishment," and in that day I want to be able to say, "Thank God, I am not to blame, I heard the warning and did all that I could to save men from Hell."

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What is a Minister?

Ministers come in assorted sizes and denominations. Some wear their collars frontward, others backward. Some wear vestments in the performance of their duties; some do not. But underneath these purely external manifestations there is a personality of deep understanding—a personality born, trained and educated to lead and enrich the lives of others.

Ministers are the spiritual leaders throughout life, from baptism to final rites. Joining man and woman together, ministers are master "knot tieers," liaisons of happiness!

Ministers are conservative in the way they live, yet spare nothing in the performance and devotion to their work. They are emblematic of that which cannot be seen, but only felt. They are mortals symbolic of an ideal, material leaders of the greatest of all intangibles.

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What Our M and M Fund Does

By the Editor

We are glad to publish here an example of the work done through our Ministers and Missionary Subscription Gift Fund, as well as our Free Literature Fund. This missionary was helped with the \$3 book on *Prayer—Asking and Receiving* from our Free Literature Fund. Then THE SWORD OF THE LORD was sent through our Ministers and Missionary Subscription Gift Fund. We are grateful for the kind words of our brother on the field in French Equatorial Africa. Thousands of others have expressed their gratitude similarly.

"Mission Baptiste
Fort Crampel
Oubangui-Chari
French Equatorial Africa
"Dr. John R. Rice, President
Mr. Jim Culberson, Circulation
Manager
Sword of the Lord Foundation
Wheaton, Illinois

"Dear Dr. Rice and Mr. Culberson:
"Many times I have been helped in my ministry through the kindness of Dr. Rice and the Sword of the Lord Foundation. While I was still a seminary student, I wrote to Dr. Rice and was given a free copy of the fine book, *Prayer—Asking and Receiving*. In 1954, I received THE SWORD OF THE LORD free of charge at the time when I was on deputation work in preparation for my service with Baptist Mid-Missions. This mail brought me the explanation of the copies that have been coming to me of late: once again the big heart of you at the Foundation. Thank you, Dr. Rice and Brother

Culberson, for your past kind acts, for this latest one, for the faithful stand of THE SWORD OF THE LORD and for willingness to be true to the Lord Jesus regardless of what it may cost you. Your stand is an encouragement to us lesser servants of the Lord in our stand for separation from modernism. I appreciate your gentle but firm stand in the matter of the growing dangers in the ministry of Billy Graham. May the Lord continue to lead you and bless you in His service.

"Gratefully, in Christ,"
(Signed) Clell Raymond Buck

Will You Help Us Send THE SWORD to Such Missionaries?

Recently we had on THE SWORD OF THE LORD list some three thousand missionaries taking this, "America's Foremost Revival Weekly." Many of them request that we continue from year to year, and thus far we have been able to answer every request from a missionary. Then hundreds of na-

tional pastors who read English, in Japan, Korea, Philippine Islands, in India, in Syria, and other foreign countries have requested and received THE SWORD OF THE LORD.

During the present subscription offer we believe that thousands of dollars should be added to our Ministers and Missionary Subscription Gift Fund. We need some \$7,000 for subscriptions already promised. Will you send your gift for that purpose? For every gift of \$3 or more which is particularly designated for the Ministers and Missionary Subscription Gift Fund, we will send, if requested, a free copy of the editor's new book, *Is God a "Dirty Bully"? And Other Sensational Sermons*.

Address your letter to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois. And what you give to help missionaries and Christian workers who need THE SWORD OF THE LORD will be repaid in Heaven.

Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

Rev. Robert L. Hughes, pastor of the Immanuel Baptist Church, Natchez, Mississippi, reports a good meeting with **EVANGELIST DEL FEHSENFELD** of 6427 Wyandotte, Kansas City, Missouri. During the revival there were 26 public professions of faith in Christ and 7 additions by transfer of letter. There were also many decisions among Christians to give up worldliness and make a complete break with sin.

Evangelist Del Fehsenfeld was also with the Bible Baptist Church of New Franklin, Missouri, where Rev. Bill Pettit is pastor. There were 8 professions of faith, 4 came into the church, and 1 Christian rededicated his life to the

(Continued on page 13)

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NIRESK INDUSTRIES

Roddy Denounces Bible-Believers

(Continued from page 1)

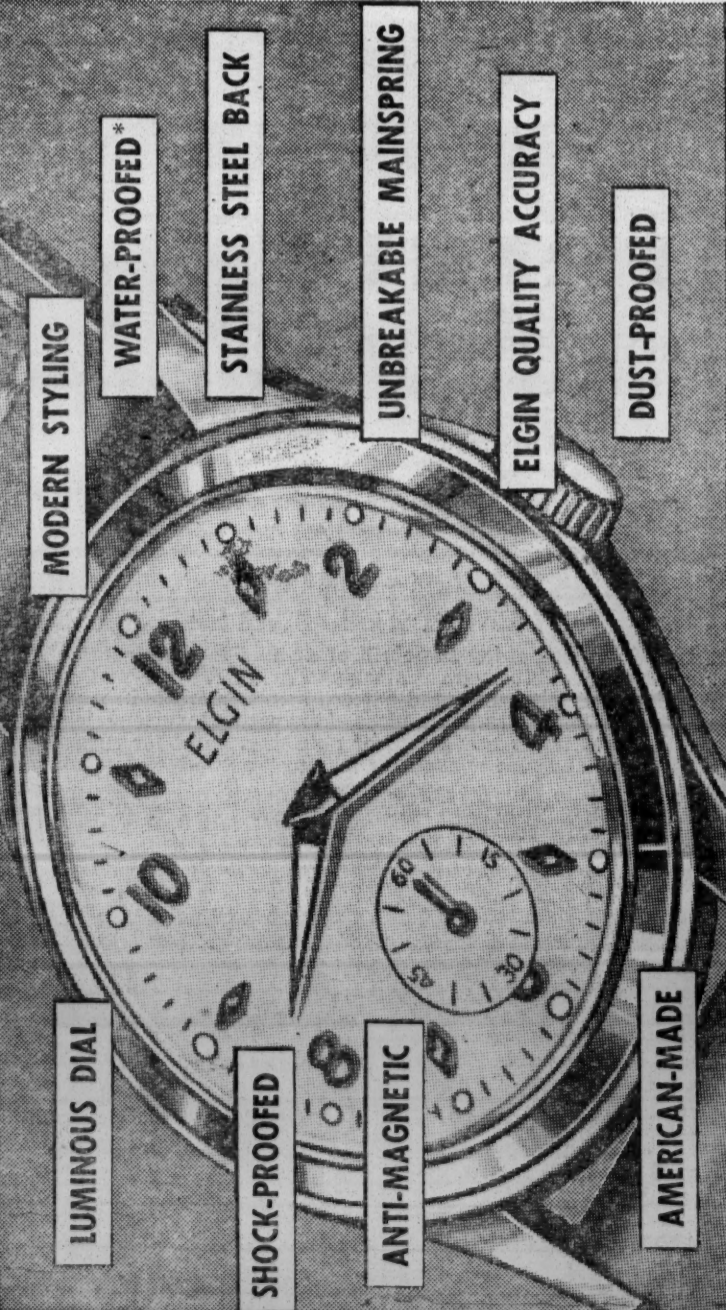
evangelicals are often well-trained scholars who in consequence of their learning have shed much of the fear implicit to fundamentalism. Hence they constitute a bridgehead to which contacts may be made. Yet building the bridge will not be easy. These men are involved in a dilemma. They must wear the old garments of fundamentalism while changing the man within. For economic and political reasons they are reluctant to appear as friends of the enemy, even though privately they recognize the enemy as part of the Christian community. They live with a double standard. Many of them, although they agree that the fundamentalist-modernist battle is over, seem not to realize that they have already destroyed fundamentalism's *raison d'être*. Therefore, they must be approached with wisdom, understanding and love. Churchmen who approach them in this spirit will discover among them a vast conspiracy of silence covering an equally vast re-orientation of sentiments. And here lies the hope for reconciliation. Yet like all men, these 'neo-evangelicals' must be granted two rights: they must be given grounds on which they can trust ecumenical Christians; and they must be offered reconciliation in such a way so as not to abridge their human dignity. Enlightened leaders of the main stream of Christianity can do much to provide these pilgrims a new home."

Mr. Roddy raises several questions in the minds of Conservative Baptists by this article. First, since he was so closely associated with Dr. Grounds who is considered a leader among the new evangelicals, would he be one Mr. Roddy had in mind here? What can be said about the character of such spiritual leaders who "live with a double standard"? Why should ethics of the fundamentalists be questioned by a liberal who was drawing fundamentalist dollars for his salary? What other faculty members of this seminary might be wearing "the old garments of fundamentalism while changing the man within"? How long should Conservative Baptists tolerate this admittedly deceptive type of leadership that "recognizes the enemy as part of the Christian community"? How could a professor in an anti-inclusivist seminary, as Denver professes to be, drift to the liberal position? While it is common knowledge that the brilliant young instructor was bitterly anti-CBA in the classroom, just when did he find fundamentalism "utterly untenable" and forsake it for a "more liberal theological position"? Should Conservative Baptists, whose name is attached to the seminary, offer to have a serious investigation of the practices of a seminary which has been a storm center for the past seven years and which many consider to be a source of infection to this New Testament movement?

NOTE: Dr. Weniger resigned from the Denver Seminary Board several years ago in protest to the current drift. He served for two years as president of the Conservative Baptist Association of America.

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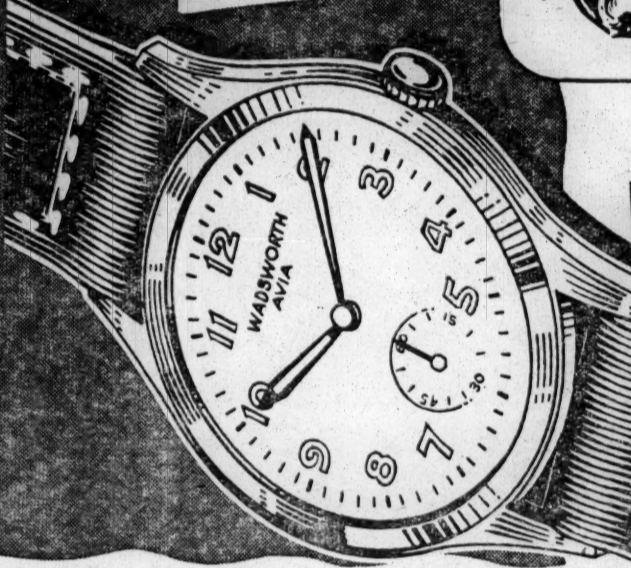
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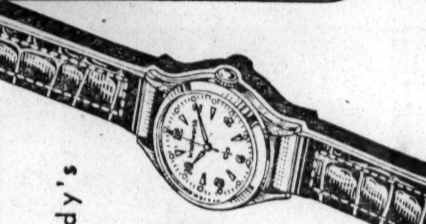
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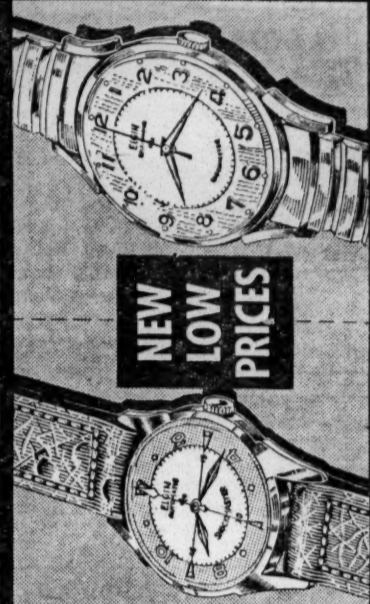
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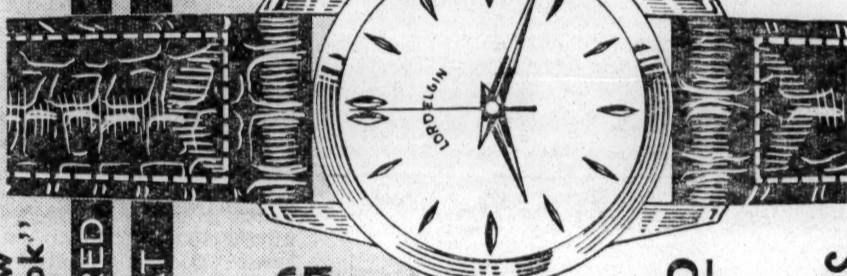
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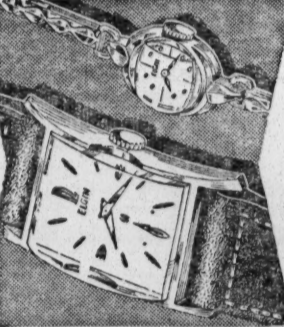
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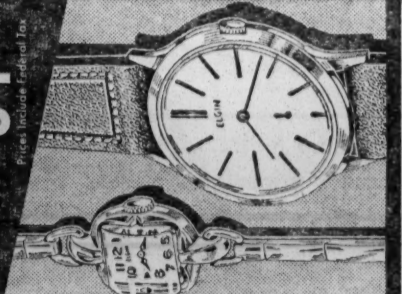


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Fundamentalist Joins Unbelief

(Continued from page 2)

man Roddy, in his article in the infidel *The Christian Century*, properly represent Fuller Seminary when he evaluates the "new evangelicals"? As we understand his article in *Christian Century* he claims to do so.

Sherman Roddy says that "the new evangelicals . . . constitute a bridgehead to which contacts may be made" by modernists to get the Bible-believers to come over with the modernists.

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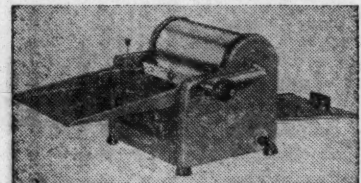
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Roddy says of these "new evangelicals": "They must wear the old garments of fundamentalism while changing the man within. For economic and political reasons they are reluctant to appear as friends of the enemy, even though privately they recognize the enemy as part of the Christian community. They live with a double standard." That is, Roddy says that these "new evangelicals," with whom he himself was formerly actively aligned, appear to be Bible-believers outwardly while inwardly they are not. That reminds us of the language of Jesus about false prophets who wear sheep's clothing but inwardly are ravening wolves. And Roddy says the reason for this deceit, pretending to be Bible-believers while they really are changing over to modernism, is "for economic and political reasons." That is, these men do not want to lose their jobs and their salaries, nor their influence among Christians. Roddy says that privately they regard modernists as good Christians, but they do not say so openly.

Roddy says that among these "new evangelicals" there is "a vast conspiracy of silence covering an equally vast reorientation of sentiments." In other words, he says that among these "new evangelicals" there is going on a tremendous or "vast" reorientation of sentiment. They are changing, in other words, from Bible-believers to unbelievers, from fundamentalists to modernists. Roddy says that "new evangelicals" are turning toward modernism, from fundamentalism, though they still

A PREACHER WHO IS WILLING TO GO ANY PLACE ALWAYS HAS SOME PLACE TO GO.—DR. BOB JONES, SR.

claim to be Bible-believers. And he himself is an example of one who actually became an out-and-out modernist, in the same circumstances.

In other words, Roddy says, and *The Christian Century* publishes it as if it were accepted and demonstrable truth, that the "new evangelicals" are on the way to becoming modernists.

Does Sherman Roddy really know the men about whom he writes? Does he properly represent their viewpoint? Is it true about Drs. Ockenga, Carl Henry, Billy Graham, Robert Walker, and certain leaders at Wheaton College, Denver Theological Seminary, and Fuller Seminary, and is it true that these men really have a far greater turn to unbelief than they say? Is it true that "for economical and political reasons" they do not admit that they really agree with the modernists and count the modernists good Christians, and so they deceive others and still pretend to be Bible-believers?

I do not think it is universally true of all these brethren. I fear that it is true of some of them in some degree.

In the first place, the fall of Chuck Templeton proves that one cannot go halfway to modernism, and still be a Bible-believing Christian. Chuck Templeton went to Princeton Seminary, following the "new evangelical" viewpoint of co-operating with modernists. He lost his faith, and after some years quit the ministry and now writes plays for television. His wife has divorced him. His ministry ruined and forsaken and his home broken, Chuck Templeton is an evidence of what happens to "new evangelicals" when it runs the normal course.

Sherman Roddy had a good Bible-believing family as far as we know. He was sent to Wheaton College, which was then regarded as a stronghold of orthodoxy. But he went into the "new evangelical" movement. It has proven his ruin. He is an out-and-out unbeliever in the God of the Bible and the Bible of Christianity, and says so. At least Sherman Roddy is an example. And he says that he is only a typical example and that others are going the same way in the "new evangelical" movement.

Chuck Templeton and Sherman Roddy Show How Compromise Leads to Unbelief and Ruin of Faith

I trust that many will not go as far as Roddy. I fear that some will. At any rate, there is no way to slide halfway to Hell and be sure that you don't go all the way to Hell. There is no way for a man to become a regular social drinker and guarantee he will not become a drunkard. There is no way for a young woman to give herself to the arms of many men and temptations of too intimate petting and dancing and lewd talk without going all the way into harlotry. There is no way for a Bible-believer to compromise halfway with those who are against the Bible, and come out without having his own faith tempted and his influence seriously damaged, if not ruined.

Running with bad company is an old, old business, and it has been proven a million times that you cannot beat the game. Solomon married heathen wives and this wisest man who ever lived ended up worshipping idols.

Lot is called in the Bible "that righteous man." He had a "righteous soul." He is called "godly" (II Pet. 2:7, 8). Yet Lot "pitched his tent towards Sodom," and he was not strong enough to stop this side of Sodom. He moved into Sodom and his family perished in the ruin of that wicked city. He lost his property, his family, and his honor, and ended up guilty of drunken incest.

Simon Peter loved the Lord, was willing to die for Him, he said, and I believe it. But Simon Peter followed Jesus "afar off." He stopped to warm himself by the fire of the soldiers who would soon crucify Jesus. His courage ebbed away and Peter was denying the Saviour, then cursing and swearing that he never knew Him!

It is an old, old rule of the Bible that those who "walk in the counsel of the ungodly" tend to "stand in the way of sinners" and

then eventually, sadly, "to sit in the seat of the scornful" (Ps. 1:1).

The "new evangelicals" are not all modernists. At least not yet. Chuck Templeton turned to modernism, repudiation of the Bible, and so to divorce and to leaving the ministry. Now Sherman Roddy has turned to outright unbelief in the Bible and sneers at Bible-believers as "pharisaical prigs" with a "sadistic God." But one who takes the position of the "new evangelicals" has started towards modernism. Some have already gone to the sad, tragic, disastrous end of that road of friendliness toward sin, of partnership with unbelief.

In that notorious *Christian Century* article, in the magazine which has for many years been the mouthpiece for unbelief and opposition to Bible Christianity, Sherman Roddy says, "The American Protestant community cannot afford the attrition of another fundamentalist-modernist war." That sounds just like Dr. Carl Henry's series of articles in *Christianity Today* on "Shall We Renew the Fundamentalist-Modernist Controversy?" Both the infidel Sherman Roddy and his "new evangelical" buddy, Dr. Henry, do not want fundamentalists to attack modernism.

We hope that Dr. Henry will answer the question raised by Sherman Roddy's article. He is involved and his group is on the road which led Sherman Roddy to ruin.

Who Will Answer to God for Sherman Roddy's Wreckage of Faith?

If I had been Sherman Roddy's teacher in matters of religion, I would tremble at the thought of facing Jesus over his ruin. If I had joined with him in an organization of young self-styled "intellectuals" to attack fundamentalism, as many others have done, I should certainly fear the scorn and rebuke in the face of the Saviour.

Will Wheaton College repudiate its graduate, Sherman Roddy? Will Denver Seminary, where he taught five years, repudiate him? Will Dr. Vernon Grounds, who brought him to the Seminary and who has led in sneering at fundamentalists and promoting "new evangelicalism" answer the charges Sherman Roddy makes against the "new evangelicals"?

Will Fuller Seminary, where Dr. Ockenga himself boasts that he founded the evangelical movement, and whose president, Dr. Carnell, was recently announced to speak at Chicago on "Who Are the 'New Evangelicals'?" and where Dr. Graham has joined the board of trustees, plainly state its position? Is the Seminary going on down the road of "new evangelicalism" which has led Chuck Templeton and Sherman Roddy to wreckage of faith and ruin?

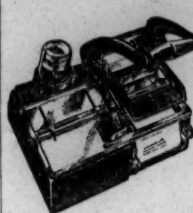
Is it true that the "new evangelicals" maintain a vast area of silence in doctrine because of a vast area of unbelief, as Sherman Roddy charges these, his long-time associates? Is it true that "for economic and political reasons," to save their jobs and position and influence, these "new evangelicals" keep silence about their actual friendship for modernism and modernists and their real convictions? Sherman Roddy is the product and the problem of the "new evangelicals."

The breakdown of a man's faith is a heartbreaking matter. I am sad over the ruin of Sherman Roddy. Thank God, we old-time fundamentalists, still standing out-and-out for the verbal inspiration of the Bible, the deity, virgin birth, blood atonement, and bodily resurrection of Christ, do not have to account for Sherman Roddy's ruin. We did not want him to run with modernists. We did not want him to go to modernistic schools. We did not teach him to sneer at fundamentalists as "pharisaical prigs." We did not teach him that the God of the Bible is a "sadistic God."

But somebody will have to answer to God for the ruin of a brilliant young mind, and the wreckage of the faith of a young man brought up in parsonage and sent to Christian schools who ends up in utter unbelief.

Who will give an account to God for Sherman Roddy?

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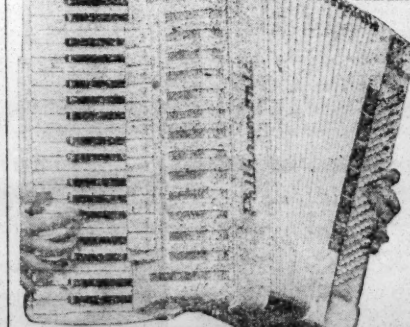
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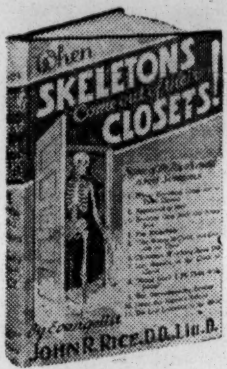
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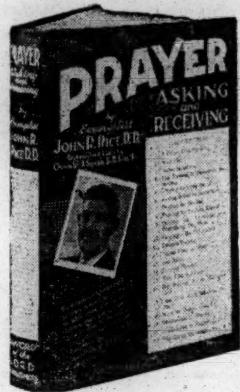
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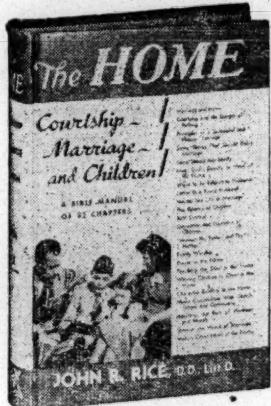
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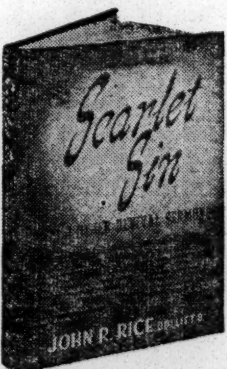
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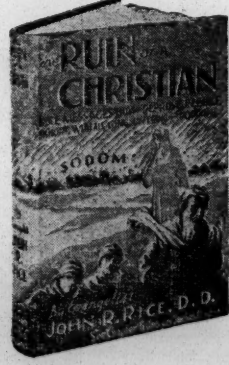
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Questions Answered

(Continued from page 4)

people are not literally baptized into Christ, but rather they are baptized with reference to Christ, or publicly showing the death of Christ and His resurrection. In Bible language they are "planted together in the likeness of his death" and they are raised "in the likeness of his resurrection" (Rom. 6:5). Baptism does not save anyone. It is only a likeness, a figure, a public profession of the salvation one gets by trusting Christ.

Your letter asks then the final question, "How do we get into Christ?"

That is not the Bible way of describing we who are saved. Instead of talking about Christians being in Christ, the Bible teaches that Christ is in us. Colossians 1:27 says: "Christ in you, the hope of glory." John 1:12 and Revelation 3:20 tell us that we are to receive Christ into ourselves, and then many, many Scriptures tell us that our bodies are the temples of the Holy Spirit (I Cor. 3:16, 17; I Cor. 6:19, 20). Romans 8:10 says, "And if Christ be in you, the body is dead because of sin." And II Corinthians 6:16, "As God hath said, I will dwell in them, and walk in them." Certainly the usual Bible language speaks of Christ being in us, and that pictures salvation. It is not the usual Bible language to talk about us getting into Christ.

But if you wish to speak of the term "into Christ" as used in Romans 6:3 and in Galatians 3:27, then using the same Greek word *eis*, the Bible tells us exactly how to get into Christ. The word *in* in John 3:15, 16 is again the same little Greek word *eis*. So that if you wish to translate it like it is translated in Galatians 3:27 and Romans 6:3, we could read those verses, "That whosoever believeth *into* him, should not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth *into* him should not perish, but have everlasting life." And now here is a remarkable fact. Everywhere the Bible speaks of believing *in* Christ or believing *on* Christ in John 1:12, John 3:18, John 3:36, John 6:40, John 6:47, and John 6:29, it is the same little Greek word *eis* which is sometimes translated *into*. So the way to get into Christ, if you want to use that phrase, is to "believe into Christ." That would be a literal translation using the word *into* just as it is used in Galatians 3:27 and Romans 6:3, that is, using the Greek word *eis*.

Reviewing your questions, then, the way to obey the Gospel is to believe on Jesus Christ, depending upon Him for salvation. That is the way to be saved. Baptism is not essential to salvation. It is not specially scriptural language to speak of one being out of Christ or in Christ, but it is scriptural to speak of Christ being in you. We should receive Christ into our hearts and into our bodies by faith, trusting in Him. If one is to get into Christ at all, then the way is to believe into Him; that is, believe on Him or believe in Him, trusting Him for the salvation which He plainly promised. And many, many Scriptures unite in saying that the only way to be saved is by faith in Him, and not by any good works we may do.

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(Continued from page 1)

"to him that worketh not, but believeth on him that justifieth the ungodly." Nothing can be clearer than this, and yet how many have stumbled over it.

Now let us link with this Ephesians 2:8-10:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Here again we have the precious truth manifested, that salvation is altogether of grace through faith; that is, through believing the testimony that God has given. "Faith cometh by hearing, and hearing by the Word of God." Therefore even the faith by which we are saved is in no sense of ourselves; it is God's gift, for it is not until He gives a testimony that we can believe; but when that testimony comes home to us in the power of the Holy Spirit and we put our trust in it, we are saved. This leaves no place whatever for works as a procuring cause of salvation.

Were it otherwise, there would be ground for boasting. If I could obtain a place in Heaven because of my devotion to Christ down here, I would have good reason to congratulate myself for all Eternity upon that very devotion which had led to so blessed a result. But no saint in Heaven will ever give himself credit for anything he has ever done. The song

of all the redeemed will be, "Unto Him that loveth us and hath washed us from our sins in His own blood, be glory and honor, dominion, and power and might forever and ever."

And yet, in the tenth verse of our passage, we are just as distinctly told that we are created in Christ Jesus unto good works, that is, we did not enter the new creation through good works, but having been brought into this new creation by faith, it is now incumbent upon us, as obedient children, to walk in righteousness before God, living in good works which God has preappointed to characterize those who are saved.

In I Corinthians, chapter 3, the apostle tells us of the testing which evidently takes place at the judgment-seat of Christ. Notice verses 11 to 15:

"For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

According to this passage, every

believer is a workman building up on the foundation already laid, which is Jesus Christ. His work may be according to the Spirit, likened unto gold, silver and costly stones, or according to the flesh, and likened unto wood, hay, stubble. The day of manifestation will reveal what is of God and what is not. For that work which abides reward will be given but that which does not abide will disappear in the cleansing fires of judgment, and for the wasted time the believer will suffer loss. His salvation, however, is not in question. He would not appear at this scene of testing if he were not already saved. The destruction of his works does not touch this question. Though everything should be burned up, he himself shall be saved, yet so as by fire.

Another helpful passage in this connection is found in Hebrews 10:35, 36:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

It is to persons already saved that the exhortation comes: "Cast not away therefore your confidence, which hath great recompense of reward." This same principle was true in olden times, for we read in chapter 11, of Israel's great leader:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."

There can be no question but that Moses was already a quickened soul, a child of God, in whom justifying faith dwelt, when he made his great renunciation and gave up a throne for a wilderness tent, for his eye discerned and his heart was set upon the reward

in eternal ages, reserved for the one who put the testimony of God before personal comfort and convenience.

A kindred verse is found in II John 8:

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

No believer can lose his salvation, for that is not in his keeping. We are told this distinctly in John 10:27-29:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

But we may lose at least a portion of our reward.

There are two verses in the Book of Revelation which fit together beautifully in this connection. In chapter 3:11 the Lord announces His near return, saying:

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

In chapter 22:12 He says:

"And, behold, I come quickly; (Continued on page 14)

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Congratulations G. A. R. B. C.

By the Editor

We have just received from the General Association of Regular Baptist Churches, a report for the fiscal year of May, 1957, through April, 1958. In that time this fundamentalist group of Regular Baptist Churches received 47 new churches, bringing the total number to 843 churches, average membership, 150.

During the past year this group gave a total of nearly fourteen million dollars. Over three and one-half million dollars of this was for missions, an average per capita gift of \$23.42! Members averaged \$109 plus per member for all causes.

These are magnificent figures. And we thank God for His blessings on these Bible-believing Baptists, all of them fundamental in doctrine, premillennial, all of them insisting upon the independence of local Baptist churches, while agreeing to work together for causes of mutual interest.

Incidents and Illustrations

(Continued from page 3)

(See I Corinthians 14:34 and I Timothy 2:11, 12)

"Duty by habit is to pleasure turn'd,
He is content who to obey has learned."

—Sir E. Brydges

According to a Gallup Poll, America's favorite flowers, in order of national preference, are: (1) Rose, (2) Gardenia, (3) Gladiolus, (4) Carnation, (5) Tulip, (6) Lily, (7) Lilac, (8) Lily-of-the-Valley, (9) Violet, (10) Orchid, (11) Peony, (12) Dahlia, (13) Chrysanthemum, (14) Pansy, and (15) Camellia. Yet the beauty, fragrance and sweetness of all these combined could not begin to compare with the Rose of Sharon and the Lily of the Valley portrayed in the Word of God.

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Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday School missionary, when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zachaeus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.

—Amos R. Wells

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With the Evangelists

(Continued from page 7)

Lord. A number of first-time decisions for Christ were also made in the Missouri State Boys Training School.

EVANGELIST TOM C. FAIR of 3431 S. E. 36th Avenue, Portland 2, Oregon, recently concluded a good meeting in the Ridgewood Baptist Church in Joliet, Illinois, where Rev. Rodney Gould is pas-

tor. During the revival there were 13 saved, 25 backsliders reclaimed, 9 came for assurance of salvation, and many other decisions were made among Christians.

EVANGELIST GLEN SCHUNK of 10 Blythewood Drive, Greenville, South Carolina, recently finished a meeting at the Calvary Baptist Church, Ottumwa, Iowa. He reports that during the revival there were 80 decisions, with 16 decisions for salvation on the last night.

October 12 through 19, **EVANGELIST DON WILSON** of Green-

ville, South Carolina, held a revival in the Sunnyside Community Church of North Rose, New York, where Rev. Oscar O. Bate is pastor. During the revival there were 7 saved, with 11 dedications to full-time service and 13 rededications among Christians.

Rev. Darwin Blomgren, pastor of the Immanuel Baptist Church, Tacoma, Washington, reports a good two-week meeting with **EVANGELIST HOMER BRITTON**, 1908 Chamberlain Avenue, Chattanooga, Tennessee. There were 41 decisions for salvation and baptism, and 10 others who joined

the church by profession of faith or transfer of letter. Also there were 15 rededications to the Lord with one couple surrendering to God's call for training for full-time Christian work.

In the First Baptist Church of Vancouver, Washington, where H. Cameron Angel is pastor, Brother Britton saw 40 decisions for salvation and church membership during the revival.

EVANGELIST EDDIE WAGNER and songleader Bill O'Byrne held a revival in the Grove Street Baptist Church of DeKalb, Illinois, where Rev. Gerald Winkle-

man is pastor. There were 15 public professions of faith in Christ during the week and a large number of decisions among Christians.

EVANGELIST JACK VAN IMPE of 14 Gage Street, Pontiac 16, Michigan, together with his wife Rexella, recently held an 8-day campaign September 21 through 28 in the Faith Community Church of Roslyn, Pennsylvania. No figures were given as to how many were saved during the meeting, but the pastor reports that the whole church was deeply stirred and genuinely revived.

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Crowns of Reward . . .

(Continued from page 12)

and my reward is with me, to give every man according as his work shall be."

These two verses make one thing very clear, which forms the basis of a most interesting and helpful study for our encouragement and warning. The reward spoken of in the latter passage is evidently synonymous with the crown of the other.

Any one can readily see, by turning to the word "crown" in a critical or analytical Bible Concordance, that there are two words so translated in the New Testament. One is literally "diadem," and refers to the regal circlet worn by a king or emperor. This is the word used in Revelation 12, 13 and 19. In the first instance the Great Red Drag-

on, "that old serpent, which is the devil and Satan," is seen wearing seven diadems. He is the prince of this world. Then we see the wild beast of chapter 13—the coming prince of Daniel 9—wearing ten diadems. This is Satan's man, who will some day arise and will accept the offer that our blessed Lord indignantly spurned when shown all the kingdoms of earth and promised their rulership if He would worship the Adversary. In chapter 19 the descending Lord Himself comes to take the kingdom, and "upon His head are many diadems." He is to rule as King of kings and Lord of lords.

The other word—"stephanos," from which the name "Stephen" comes—is, literally, a victor's wreath. It refers to the chaplet of laurel or other leaves placed upon the brow of the triumphant athlete in the games of old, or

the golden band worn upon the head of the victorious general as he marched in triumph through the city amid the plaudits of the people. Subject kings wore a crown of this character in contrast to the imperial diadem. When the soldiery mocked Jesus they put upon Him a crown—or, stephanos—of thorns, the fruit of the curse. Yet He was indeed the victor, even in the hour of His apparent defeat, and He is now "crowned with glory and honor," as He sits at the right hand of the Majesty in the heavens.

His be the Victor's Name
Who fought the fight alone,
Triumphant saints no honor claim,
His conquest was their own.

By weakness and defeat
He won the meed and crown,
Trod all our foes beneath His feet
By being trodden down.

And He, the Overcomer whom the Father Himself has crowned, is the Judge of the contests in which His saints are engaged, and will in due time sit upon the Bema—the judgment-seat—and give to the overcomers the crowns they have won in the conflict with sin. We have a list of the heroes of faith who have fought and overcome in Hebrews 11, and in chapter 12 we read:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—vss. 1, 2.

Bless, bless the Conqueror slain;
Slain in His victory;
He lived, He died, He lives again,
For thee, His Church, for thee.

We likewise are running a race and for us, as for Him, there is a crown at the end. It is of this the Apostle Paul writes when he speaks of

"An Incorruptible Crown"

In I Corinthians 9:24. He has been speaking of service—of his own call to preach the gospel—of the importance of faithfully fulfilling his ministry; and then he uses the striking illustration of these closing verses:

"Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain."

It is not salvation of which he speaks. We do not obtain the gift of God—eternal life—by diligence, or by "running."

"It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. 9:16.

But as Christians, we are running a race—we are contending in the arena—and for the victors there are fairer crowns than ever were bestowed on the winners in the Olympic games or on the battlefields of earth. Let us then see to it that we so run that we may obtain the reward.

In the next verse he goes on to remind them that "every man that striveth for the mastery is temperate in all things." The youth who would win the race is careful to subdue his natural appetites, to "train down" to the proper weight, to hold himself in check lest by self-indulgence on any line he unfit himself for the contest.

"Now they do it to obtain a corruptible crown, but we an incorruptible."

In a few hours the laurel wreath will fade or the metallic

circle tarnish and corrode. We are striving for an imperishable prize, a crown that is incorruptible.

All believers who die will be raised in the first resurrection to incorruptibility (as I Cor. 15 assures us), but the incorruptible crown is the prize for faithfully running the Christian race. It is the Master's "Well Done!" at the end of the course.

With such a reward in view, what an incentive I have for holy living—for self-denying devotion to Christ! Into this Paul himself fully entered. He says:

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

This last word is the negative form of the word that means "approved." It means therefore "disapproved," or "rejected."

The apostle covets above all else the Lord's approval. He would receive the victor's incorruptible wreath at the hands of Him who once wore the crown of thorns. With this in view he will not permit the body to be master. He will hold its tendencies in check that he may not by any possibility bring dishonor on his Lord's name through any carnal indulgence, and so miss His approbation at last.

How many a one has preached to others who has been set aside as a servant and—in some instances—proves utterly unworthy even to bear the name of Christian because he has not held his body under but has given way to fleshly lusts and passions which war against the soul.

To preach well is but to increase one's condemnation if one does not live well. Like the clean beasts of old, mouth and foot must agree, speech and walk must both be according to godliness, if one would win the crown.

The race may seem long, and the way rough and difficult, but the reward is sure for him who keeps his eye on Christ and follows on in the footprints He has left on the wilderness road. To

(Continued on page 15)

"Sword Wit Sharpener"

Stephen Is Stoned
Acts 6 and 7

CLEWS ACROSS

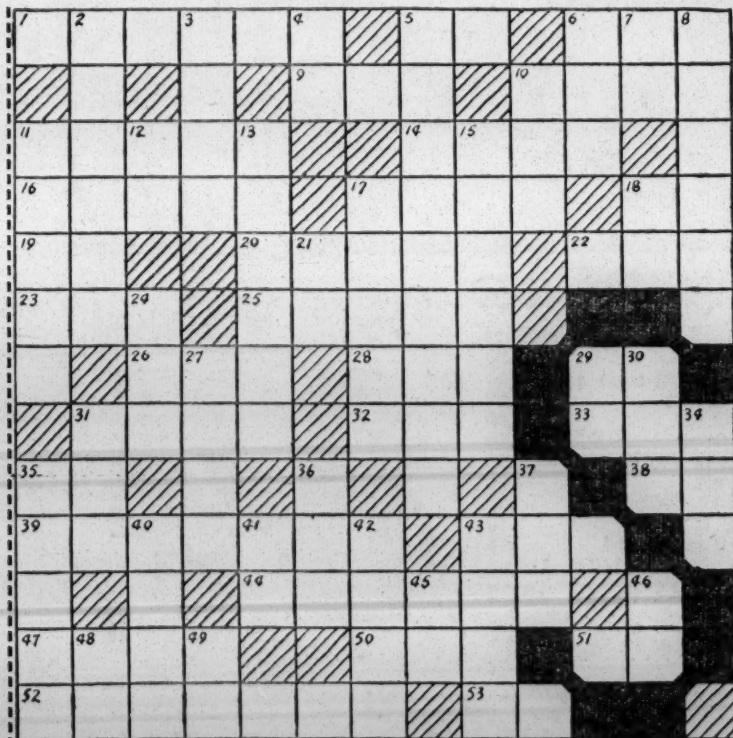
- 1 "And ran upon him with one . . ."
- 5 Capital of Upper Egypt (Jer. 46)
- 6 Masculine (abbr.)
- 9 " . . . these things so?"
- 10 "Received the law by the disposition of angels, and have not . . . it"
- 11 "Stephen, full of . . . and power"
- 14 Profit
- 16 "Then there . . . certain of the synagogue."
- 17 Province of Netherlands, ————t
- 18 "And they gnashed . . . him with their teeth."
- 19 Low German (abbr.)
- 20 "As it had been the face of an . . ."
- 22 "Wisdom and . . . spirit by which he spake"
- 23 "Behold, I . . . the heavens opened."
- 25 "Then they cried out with a loud . . ."
- 26 Reverence
- 28 Summer (Fr.), e ———
- 29 " . . . your fathers did, so do ye."
- 31 Instrument for pressing
- 32 Kind of cloth, r ———
- 33 "When they . . . prayed, they laid their hands on them."
- 35 Senior (abbr.)
- 38 West Indies (abbr.)
- 39 Partner (slang)
- 43 "Heard these things, they were . . . to the heart"
- 44 "Saying, Lord Jesus, receive my . . ."
- 47 "They were not . . . to resist the wisdom."
- 50 "This man ceaseth . . . to speak blasphemous words."
- 51 "And they stirred . . . the people."
- 52 And he . . . down, and cried."
- 53 "Of whom . . . have been now the betrayers and murderers"

CLEWS DOWN

- 2 "Lord, lay not this sin to their . . ."
- 3 Grain
- 4 District Attorney (abbr.)
- 5 "Because their widows were . . . in the daily ministrations"
- 6 "Then they suborned . . . which said"
- 7 Apostle (abbr.)
- 8 "And they . . . Stephen, calling upon God."
- 10 Outfit
- 11 "And set up . . . witnesses, which said"
- 12 Large hawk (Hawaii)
- 13 "Looked up steadfastly into . . ."
- 15 "When he had said this, he fell . . ."
- 17 " . . . the Dane (a Danish prince), O ———"
- 18 Exclamation
- 21 Same as 5 across
- 24 "Loud voice, and stopped their . . . (s)"
- 27 "And the . . . of God increased."
- 29 Exclamation
- 30 "Looking steadfastly on him, . . . his face"
- 31 Priest and officer to David (II Sam. 20)
- 34 Stephen " . . . great wonders and miracles."
- 35 "We have heard him . . . blasphemous words."
- 36 Energy
- 37 "Look ye . . . among you seven men of honest report."
- 40 Regulation
- 41 Nova Scotia (abbr.)
- 42 Peel of a fruit
- 43 "And cast him out of the . . ."
- 45 Proposed International language
- 46 Same as 7 down
- 48 Bank note (abbr.)
- 49 Eye (Scot.)

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PUZZLE NO. 46



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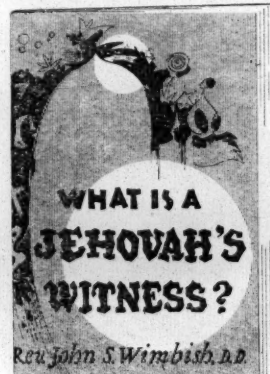
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Puzzle Number 46

What Is A Jehovah's Witness?

By Dr. John S. Wimbish



Here is a very good book to put into the hands of those who have been deluded by the Jehovah's Witness movement. The author, Dr. John S. Wimbish, has long been pastor of the Calvary Baptist Church in New York City, and has had wide acquaintance with those who promote this false doctrine. The book is informative and unprejudiced, exposing the unsound and unscriptural basis of the cult.

The chapter headings are: (1) The Creation of the Cult; (2) The Concoction of the Cult; (3) The Conclusions of the Cult; and (4) The Cataclysm of the Cult. Dr. Wimbish quotes from the books of those who teach this doctrine, showing their errors on such major doctrines as the Trinity, deity of Christ, blood atonement, bodily resurrection, visible return of Christ, and the eternal punishment of the lost.

This is a book which every Christian should have. By studying its pages you will be aware of the dangers of the cult, and also know how to more effectively combat it. Be sure to get this book!

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

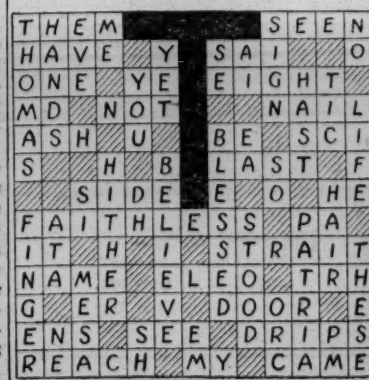
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. Entries will not be returned.

3. In order for you to receive the book, What Is a Jehovah's Witness?, your entry must be postmarked by midnight, November 24, 1958. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 46 will appear in the December 5 issue of THE SWORD OF THE LORD.

4. Each person having a correct

entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty coupons will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items, and always include your complete address.

Answer to Puzzle No. 43



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Crowns of Reward . . .

(Continued from page 14)

save one's life is to lose it. To lose it now for His name's sake is to keep it unto life eternal, and thus to win the incorruptible crown.

"The Crown of Rejoicing"

In I Thessalonians the second coming of our Lord occupies the prominent place. It may be said to be the theme of the epistle. In some aspect it is referred to in

every chapter. In chapter 1 we read of the Thessalonian believers that they had

"Turned to God from idols to serve the living and true God, and to wait for his Son from heaven."

Waiting for the Son—and serving while they wait! What blessed and holy occupation was theirs! May it be ours too.

In chapter 3 (for I pass over chapter 2 for the moment) they were exhorted to holiness of life in view of "the coming of our

Lord Jesus Christ with all His saints."

The "blessed hope" is a purifying hope, and an incentive to godly living. "Every man," we are told, "that hath this hope in Him (or, set on Him) purifieth himself even as He is pure."

The rapture—the order of events when the Lord descends to call away His saints—is unfolded most precisely in chapter 4, while in chapter 5 we have perfect sanctification reached at last at "the coming of our Lord Jesus Christ"

(vs. 23).

But what about chapter 2? In that particular section the apostle is writing of his own service and the ministry of his fellow-laborers in view of this glorious event. He thinks of the Lord's return as the time of manifestation and reward—the time when the servant's works will all be examined and pronounced upon by the Lord Himself. It will be then that the results of his own years of toil and travail will be fully made known. Of this he is assured: the

souls he has led to Christ will be a cause of thanksgiving then. So he writes—and to his own converts, be it noted—

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

He speaks in a similar strain in Philipians 4:1,

"My brethren, dearly beloved"
(Continued on page 16)

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BENDS KNEES
KICKS HIGH
DOES SPLITS
SHE EVEN SITS!

Crowns of Reward . . .

(Continued from page 15)

and longed for, my joy and crown."

They too were the fruit of his ministry and, like the Corinthians, the seal of his apostleship in the Lord.

How sweet and tender the relationship between the minister of the Word and those he has led to Christ! And when I write "minister of the Word," I do not mean one in a clerical office, or some official position, but any believer who ministers the truth of the gospel to another and so leads him to Christ.

Those thus saved through our testimony will be to us a crown of rejoicing in that day. To see them safe in the glory, singing the praises of the Lamb who redeemed them, and then to realize that in some sense they are there because of our testimony in weakness while on earth, what a wreath of joy that will be! We shall indeed be crowned with gladness!

Rutherford knew something of this when, on looking back from his dying bed to the scene of his former labors he gave utterance to the beautiful words which have been embalmed in poetry by Mrs. Cousins:

Oh, Anwoth by the Solway,
To me thou still art dear;
E'en from the verge of Heaven
I drop for thee a tear.

Oh, if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land.

Yes, one soul—saved from going down to the pit, plucked as a brand from Hell, pulled out of the fire, as Jude puts it—will be for the one used to his deliverance a veritable doubling of the joys of Heaven. What will it mean for one like Paul who won thousands to Christ? What for every God-raised-up evangelist who has been the means of the salvation of vast numbers of men and women through the preached Word?

But as intimated above it is not only those divinely called to preach who may win this crown. We are all called to witness for Christ, to seek to win others to know Him "whom to know is life eternal." And it is written in the Word, "He that is wise winneth souls" (R. V.). Oh, to have the wisdom that will enable us to turn many to righteousness!

Soul winning is not in itself an arbitrary gift. It is something that may be cultivated by exercise and communion with God. He fits us for such blessed and honorable service.

The first requisite is to realize the need of men, their lost condition. Have you ever asked God to give you to feel the appalling need of the unsaved all around you? And has He answered by burdening you for their souls? Then continue to look to Him for the message. He will give holy boldness, tender compassion, wisdom in presenting the truth, and grace to persist in spite of rebuffs. The joy of seeing one poor sinner changed into a saint will amply repay all the toil and exercise here on earth, and at the Lord's return the crown of rejoicing will be your eternal reward.

Go on, go on, there's all
Eternity to rest in,
And far too few are on the
Active Service List;
No labor for the Lord is
Risky to invest in,
But nothing will make up
Should His 'Well Done' be missed.

And let us not forget the other side. It is written, "He that withholdeth corn, the people shall curse him." The unsaved may not relish being spoken to now. But a day will come when they will blame us if we passed them by without a warning word or a kindly message of grace. We have the food for which they are dying. We know they are doomed without the Gospel. And shall we selfishly and coldly leave them to die without an honest endeavor to awaken them to a sense of their need and make them realize a Saviour's love?

Will not the remembrance of

such unfaithfulness make us "ashamed before him at his coming"?

Must I go and empty-handed,
Thus my dear Redeemer meet?
Not one sheaf with which to greet Him,
Lay no trophy at His feet?

It need not be. Each one may in his measure be a winner of souls, and thus gain a crown of rejoicing in that day of all days so soon to dawn. What is needed is willingness to be used. Someone has said, "God has wonderful things to display if He could only get the show-cases." Paul was such a "show-case." "That in me," he says, "Jesus Christ might show forth all longsuffering." Oh, may we too—you and I, my reader—be used to display the grace of Christ to a lost world and to attract men to Himself. Such will be our joy and crown when He returns to reckon with His servants.

"The Crown of Righteousness"

Second Timothy 4 is a marvelous chapter to have been penned by a worn old man in a Roman death-cell, just waiting for the summons to the last act of a martyrdom that had already lasted half of an ordinary lifetime. It was probably written from an underground dungeon in the Mamertine Prison. After a few years' liberty following his first imprisonment, Paul had been re-arrested and sentenced to death for the fearful crime of preaching "another

King, one Jesus!" His had been a life of almost incredible hardships for the Gospel's sake and now his sun seemed to be setting in a night of darkness and unrelieved gloom.

But the aged apostle did not so consider it. Whatever the then-present sufferings, he saw the glory beyond. And his valedictory letter to his companion in many journeys and conflicts ends with a note of triumph such as this world has seldom heard.

"I am now ready to be offered," he exclaims—thinking of himself as a victim about to be placed on the altar of sacrifice—"and the time of my departure is at hand." The word for "departure" is "exodus," the same word used by Peter in his second epistle (1:15), where it is translated "decease." For these men of God death was not a lapsing into unconsciousness, but a "going-out" of the body in order to be "present with the Lord."

Looking back over his long record, Paul can say without affectation:

"I have fought the good fight,
I have finished my course, I have kept the faith."

It was not merely that he had fought well. Undoubtedly he had. But he would leave the Lord to say that. What he says is that the fight in which he had been engaged was the good cause—in opposition to the evil. The definite article brings this out more clearly than the indefinite as in the Authorized Version.

And now what of the future? Ah, he sees all bright ahead!

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing!"

May we not say that this last expression gives us the secret of Paul's devotion to the cause of righteousness? He loved—loved passionately—the glorious appearing of the Lord Jesus Christ; therefore he could count all else but cross that he might win Christ's approval in that day of manifestation.

All believers are "made the righteousness of God in Christ." To every one who has trusted Him He is Jehovah Tsidkenu, "The Lord our Righteousness."

But the crown of righteousness is the reward—as distinguished from "the gift of righteousness"—which will adorn the brow of every one who has manifested by a life of practical righteousness and devotion to the Saviour's interests; in this world, that he truly loved the appearing of our Lord Jesus.

"Every man that hath this hope in him [or set on Him, i. e., on the Coming One], purifieth himself even as he is pure."

Nothing is so conducive to a life of integrity before God and uprightness before men as an abiding sense in the soul of the near coming of the Lord. He who

truly waits for God's Son, from Heaven will be found serving the living and true God day by day.

To profess to hold the doctrine of the premillennial coming of Christ is one thing. To be really held by it is quite another. He whose life is unrighteous, whose spirit is worldly, whose outlook on life is carnal and selfish, has never yet learned to love His appearing. Nor will such ever obtain the crown of righteousness in that day. It is alone for those who, esteeming the reproach of Christ greater riches than all earth's boasted treasures, live now in view of them, because, like Moses, they "have respect unto the recompense of the reward."

Oh, how small and insignificant will the things that worldlings and carnal Christians live for, seem "in that day!" May we then truly so love His appearing as to gladly follow His steps now.

Unto Thee, the homeless Stranger,
Outside the camp,
Forth we hasten, fear no danger,
Outside the camp.

Thy reproach, far richer treasure
Than all Egypt's boasted pleasure;
Drawn by love that knows no measure,
Outside the camp.

Then when He returns, what joy unbounded will it be to receive from His pierced hand the crown of righteousness, the evidence of His approval and the recognition of a righteous life.

[CONCLUDED NEXT WEEK]

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